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Interest income, annually, exceeds	\$130,000	Average new business, monthly, over	6,000,000
Government deposits	500,000	Total Death Claims paid exceeds	20,000,000
Bi-monthly income exceeds	750,000	Saved, in premiums, over	35,000,000
<b>RESERVE, EMERGENCY, FUND</b>	<b>3,725,500</b>	NEW BUSINESS, JAN. TO NOV., 1894	63,112,000
Annual income aggregates	5,150,000	New business received, in 1893, over	64,000,000

## Total Insurance in Force Exceeds \$280,000,000.

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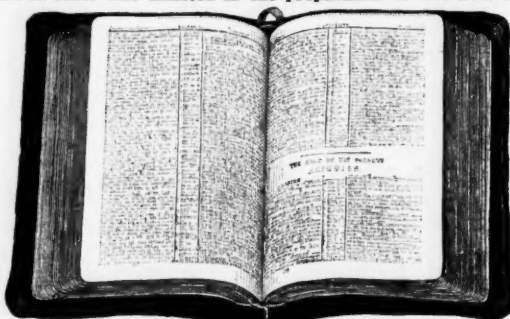
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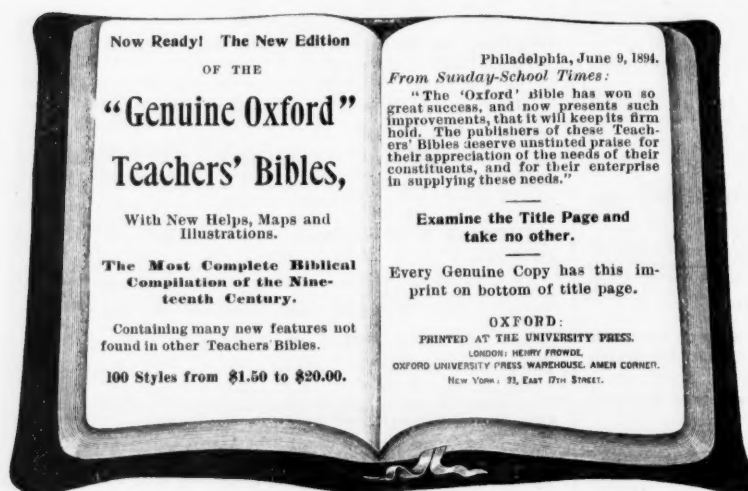
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# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 22 November 1894

Number 47

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**W**HEN we consider from how great perils we have been delivered as a nation during the last year,

and how abundant blessings have been bestowed on us in spite of hard times, a national Thanksgiving to God seems most appropriate. No war has devastated our land. Excited passions which last summer threatened revolution have been quieted, at least for the time. No pestilence has gained foothold. Right principles have been triumphantly supported at the polls, and popular government has been greatly strengthened. There are cheering signs of a quickening of conscience, giving promise of a national revival of religion. Amid all the diversities of personal experience Christians have great reason for thankfulness and hope. There are great sins which call for repentance and great moral and national dangers before us. But Thanksgiving Day is not the time to mourn over them. It is the time to rejoice and give thanks in our homes and in public assemblies. It is the time also to gladden the lives of the poor and to promote happy reunions of friends. Within this year of trial which the severe business depression has brought to many is a kernel of blessing not yet appreciated at its full value, but which means a higher consciousness of God's righteousness and mercy, and a nobler realization of Christian manhood and womanhood less dependent on wealth than on integrity, rich with trust in our heavenly Father. Let every one who has found this to be true devoutly show his gratitude to God by joining in public worship, gladly count up the possessions which cannot be alienated from him, and impart some good to his neighbor, and next week will bring to our land the best of all its Thanksgiving Days.

The preliminary announcement of the *Congregationalist's* Oriental Tour last week has created a much greater interest than was anticipated, and there is already an excellent prospect that a party will be brought together, up to the limited number proposed, of persons congenial in tastes and interests, as planned by the editor of this paper. The detailed prospectus necessarily requires some time for perfecting arrangements in order that full information may be furnished. But it was thought best to make the partial announcement in order that those who would wish to take such a trip may consider the matter, though they are obliged to wait a few days for details. With such a company of representative Congregationalists as seems assured, with exceptional facilities for acquaintance with localities famous in sacred history and those now centers of missionary effort, it is confidently hoped that not only the trip may prove delightful and memorable to those participating in it, but that it may be followed by results of value to our denomination. Such a journey, to those prepared to appreciate it, will have rare educational advantages and will prove an excellent investment of time and money.

The Superior Court of Pennsylvania last week confirmed the decision of the lower court to the effect that the Roman Catholic Sisters of St. Joseph may teach in the dress of their order in the public schools. The Supreme Court thus argues the case:

In the sixty years of existence of our present school system this is the first time this court has been asked to decide, as a matter of law, that it is sectarian teaching for a devout woman to appear in a schoolroom in a new dress peculiar to a religious organization of a Christian church. We decline to do so; the law does not so say.

If nuns with the dress of their order and their rosaries may teach in the public schools, then so may priests in their cassocks. There is yet a higher court which is to pass on this very important question, and that is the people of this country. We shall be greatly surprised if their final verdict is not unmistakable and emphatic that for the members of a religious sect to appear before the pupils of our public schools in their peculiar garb is an object lesson in sectarian teaching, and that it will not be permitted. Only Roman Catholics attempt in this way to thrust their peculiar religious beliefs into the public schools. The hostility and prejudice they thus provoke do harm to that church which must more than balance any possible advantage that can accrue to it through such intrusion.

Several religious newspapers express anxiety because of diminished receipts and danger of decreased circulation, and appeal with unusual emphasis to their constituents to co-operate with them in enlarging their subscription lists. *Zion's Herald* fears that it will be compelled to discontinue its annual donation of \$3,000 for the worn out Methodist preachers of the New England Conference. The *Northwestern Christian Advocate* reduces its subscription price twenty per cent., announcing that this is a surrender of far more than the profits of the paper, but that the Methodist Book Concern will make the loss good for one year. The *Occident*, a Presbyterian paper, suspends for the month of November, or until its publishers can collect enough from subscribers in arrears to pay their bills. Lessening circulation of the denominational newspaper is a serious loss to the denomination. The results will be seen in years to come in diminished gifts to the missionary societies and diminished interest in the work of the churches whose members have cut themselves off from the sources of information necessary to keep that interest alive. As respects ourselves, we appreciate the cordial support we have received as evidence that our constituents are not unaware of our efforts to keep pace with the times in making advances both in the literary and mechanical excellence of the *Congregationalist*. We have during the last three years expended annually much more money on the paper than ever before. It is our purpose to press forward constantly to meet all reasonable demands of our denomination, and we ask, with confidence, the hearty co operation of all who



approve our efforts and seek to strengthen the influence of Congregationalism in our country and the forces which are building up the kingdom of Christ.

### THE REPORT OF THE STRIKE COMMISSION.

Only four months ago a great part of the business of this country was suddenly paralyzed. United States troops were being massed at Chicago, and from that point to the Pacific coast the railroads were in the hands of mobs. The swiftness with which we are making history may be appreciated by comparing expressions of public sentiment then and now on that startling episode. The recent elections have almost buried the great strike out of sight.

Yet the problems which were then so threatening are still before us. They only wait for a fit occasion again to thrust themselves imperatively on our attention. The report of the Strike Commission to President Cleveland, published last week, ought to awaken not less interest now than it would have done if it could have been put before the public when the matters about which it presents evidence were being hotly discussed.

This report is much more favorable to the American Railway Union and to the strikers generally than many expected. It condemns labor organizations severely for making no provision to punish members who stir up violence to persons and property, but it is not less severe on the General Managers' Association, which included the twenty-four railroads centering or terminating in Chicago. This organization, the report affirms, has usurped powers not granted by the people or their legislators, and set the example for a general union of railroad employes. If the association were to extend itself, as it would naturally be inclined to do, it would threaten not only the rights of employes but the liberties of the people. Its refusal to recognize the American Railway Union is characterized as arrogant and absurd; the wisdom of recognizing labor organizations as necessary to the protection and guidance of working men is earnestly defended.

The Pullman Company is sharply criticized. The commission says that while the rate of wages was reduced about twenty-five per cent., rents in Pullman, which were twenty-five per cent. higher than in Chicago and surrounding towns, were not reduced at all, nor the salaries of officers, managers or superintendents. The car shops were run at a loss, but the loss was less to the company than would have resulted from a suspension of work. The unusual privileges provided for workmen were admirably adapted, whether so used or not, to take away their independence and to give the company an unfair advantage over them.

The report recommends a permanent United States Strike Commission, with powers to investigate disputes between railroads and their employes similar to the powers of the Interstate Commerce Commission as to rates, etc.; that powers be given to United States courts to compel obedience to the decisions of the commission; and that national trades unions be required to exclude from their membership all who instigate violence during strikes or attempt by intimidation to prevent others from working. The commission suggests that other States adopt boards of concilia-

tion and arbitration like that in Massachusetts, that employers recognize labor organizations and that they seek to treat employes with fairness and kindness as essential to industrial success.

The report has been met by sharp criticism from several of the most prominent newspapers, and in some instances by denial of facts. Two things especially occasion surprise. The commission finds no evidence that the officers of the American Railway Union participated in or advised intimidation or destruction of property during the strike. This is in remarkable contrast with statements published at the time. The recommendation providing for compulsory arbitration is also contrary to the opinions often expressed by the chairman of the commission, Mr. Carroll D. Wright.

We advise every one interested in public affairs to read carefully the entire report. No questions now before the country are more vital to the interests of all the people than those with which it deals. If they are not to be settled through revolution, but through peaceful means, as we devoutly hope and believe, they must be considered long and carefully by employers, employes and the public, which depends on both for peace and prosperity. They must be considered in a spirit of mutual conciliation and kindness, and whether or not the final conclusions agreed upon shall be those of this commission, the temper of its report must be commended and its aims must be accepted. It will take its place as one of the most important historical documents in the great industrial evolution.

### THE CIVIC REVIVAL.

The reformation of cities is coming to be the foremost topic in the pulpit, press and platform, and not less in private discussion. The results of the recent elections in New York, Chicago and other great cities are simply the outcroppings of an interest which is taking shape in many, varied and practical movements. It finds expression in all political, social and religious discussions. It has got into the atmosphere of public thinking, and has become so pervasive and potent that it is already the most distinguishing feature of current political history.

It has many of the characteristics of a purely religious revival. It is accompanied by repentance and confession. The citizens of New York, for example, have made no pretense of disguising their sense of shame because their apathy, their selfish greed, their connivance at bribery and perjury, and their permission of grossest violations of law by lawmakers and administrators have brought them into a most miserable plight before the world. Their pulpits and newspapers have aimed at conviction of sin with preaching so pungent and pointed, so plain in its charges against public officials, that only the consciousness of guilt has prevented libel suits. Other cities may be less conspicuous in this revival, but the stirrings of remorse are felt and confessions are heard far and wide. There is also great rejoicing where evil spirits are being cast out, there are earnest resolves to lead a new life, there are evident purifying processes begun.

This revival has come to stay. Its gospel of righteousness includes the imparting of intelligence in all civic duties, the acceptance of civic responsibilities, and the cultivation of a sustained enthusiasm in carrying out reform. The Nineteenth Assembly

District of New York furnishes an excellent example of the way this revival is being made effective by a series of semi-weekly conferences, which it has maintained through the present year and which it proposes to continue next year. These conferences, in which the best and wisest citizens participate, discuss the whole range of government as affecting the people's welfare—their schools, their workshops, their police system, their taxes, their dependent classes, their homes, health, travel, recreation and literature. The program for the coming season, in its list of topics, of presiding officers and speakers representing all classes, is a noteworthy evidence of a great interest in civic reform.

This revival means a new personal standard of living, whose limits we may not yet predict. Its lowest aim is political honesty, and it will by no means stop there. The moral code of the American people had become shamefully debased when they openly excused political dishonesty in leaders who are personally honest, and the consequence of such political immorality was sure to be the open sale of law which has startled people into a sense of insecurity, imperiling both their rights and their property. Bribery at the polls is certain to be accompanied by bribery in legislative halls, and the business of buying and selling votes has long been an acknowledged bane of our popular government. The *Hartford Courant* lately quoted agreements entered into by party managers in Connecticut towns to stop the purchase of votes by mutual consent, and in one case such an agreement was successfully carried through where the proportion of "floaters" was reckoned at one third the whole number of electors. We heartily indorse these words of the *Courant*: "In one way or another, by means of this plan or of some similar plan, the sinister influences and corrupt practices that are venalizing Connecticut voters and polluting the ballot box must be fought and mastered. It is a matter of life and death." Alas, that Puritan Connecticut should find itself beside corrupt Louisiana and South Carolina, in no degree better than they! But, with such confessions and such beginnings of reform, do not the results to be expected point to more honorable and complete manhood as a positive requirement of society, a necessity for those who administer public affairs?

The churches are called to take prominent part in this revival and they everywhere heartily respond. The leaders in it, while confined to no one denomination, are mostly Christian men, with practical knowledge of affairs. Dr. Parkhurst of New York, Mr. Capen of Boston and Rev. Mr. Clark of Chicago are representatives of a host of earnest men who know that in helping to purify their cities they are serving God acceptably. The motives without which no civic revival can be effective are religious motives, which are made active through the preaching of the gospel of Christ. The London Reform Union realized this when it recently appealed to the clergy of that city to preach on the duties of citizenship, and a recent Sunday was made memorable in London by sermons on that subject from 250 pulpits. The broad range of topics to be treated was indicated in the circular of the union, which says:

The problems presented by London's huge aggregation of poverty and degradation—the overcrowded and insanitary condition of the dwellings of so many of the working popula-

tion, the demoralizing irregularity of their employment, the horrors of the sweating system the drawbacks arising from the segregation of the rich and the poor, the lack of healthful recreation, beauty or rest in "the cities of the poor"; the ravages of drink, vice and crime among the poorly-fed, badly-housed and casually-employed denizens of the slums; the special difficulties connected with the transformation of the wife and mother into a wage-earner and the home into a workshop; above all, the squalor, coarseness and neglect which are destroying the character and intelligence of so many thousands of London's children—all these, it is felt, are subjects which no religiously-minded citizen dare ignore, but which, amid the pressure of private duties, are apt to be overlooked.

This widespread civic revival can hardly progress to its legitimate conclusion without being accompanied by revivals of personal religion. A quickened public conscience means a keener sense of the presence of God, of repentance for sin and of the necessity of holiness. It is a time for every Christian not only to resolve on the more faithful performance of his duties as a citizen, but to examine himself as to his spirit and habit of obedience to God, and to pray for and expect a new and wonderful outpouring of the Holy Spirit upon the land.

#### A WORD ABOUT OURSELVES.

It can hardly have escaped the attention of even superficial readers of the *Congregationalist* that its pages of late have been filled with articles of more than ordinary interest and value. We have less hesitation in speaking of this in view of the numerous appreciative words that have come to us. There have been, for instance, many commendations of Secretary Creegan's series now in progress on great missionary heroes, and the reprints of each article with the portrait are eagerly sought for. Another current series, that of Dr. Marcus Dods, of which number two appears this week, is being welcomed alike by ministers and by laymen who are glad to have in brief compass, from so competent a scholar, a fresh exposition of perplexing utterances of our Lord. The recent article by Professor Shaler, on the Contribution of Science to Religion, has elicited much comment, and we follow it up this week with a statement by Professor Van Dyke on the place of Art in the Christian Life. Two articles, one by Hamilton W. Mable on Literature and the Spiritual Life, and one by Prof. B. C. Blodgett on The Influence of Music on the Religious Life, will complete this suggestive series.

Our Thanksgiving number speaks for itself, with Mr. Johnson's illustrated article on Old-time Holidays, Miss Willard's cheery contribution, President Tucker's trenchant paper and a variety of other matter suitable to the season. Next week we shall issue a denominational number, designed to stimulate Congregationalists to an appreciation of their history and their present opportunities. The approach of Forefathers' Day makes such a number particularly serviceable. It will be followed by our annual book number, replete with special features, and that by a Serooby number, in which Mr. Johnson, who combines happily the gifts of artist and author, will present the results of his observations the past summer at Serooby, Bawtry and other places identified with the Pilgrim Fathers and their English home.

Among the attractions of the Christmas number will be The Christmas Story in Art, by Miss Estelle M. Hurl, whose Easter Story in Art in our columns last spring is

pleasantly remembered by many of our readers. We are planning also to convey, by the use of illustrations and a descriptive article by Dr. E. L. Clark, an accurate conception of the remarkable changes just wrought in the edifice of the Central Church, Boston, and we expect soon to present a picture of Mansfield College in Oxford, accompanied by an estimate of what this center of light and freedom is doing for our English churches.

From these few hints an idea may be gained of the provision the *Congregationalist* is making for the pleasure and profit of its valued constituency, whose appreciation, frequently evidenced, of what we are doing is constant spur to better service on our part. Our plans for the year 1895 are set forth in detail on page 732 and show that the high standard of excellence which has always characterized the paper is to be maintained and advanced.

#### HOW FAITH AND THANKSGIVING STIMULATE EACH OTHER.

Every virtue and every Christian grace stimulates every other. But faith and gratitude are especially stimulating and mutually helpful. Faith impels to the love and study of the divine character. These make clear God's incessant, varied and lavish beneficence. The more this is considered the more it becomes clear how much we personally are receiving from Him and no sensitive soul can comprehend this, even imperfectly, without feeling impelled to thanksgiving.

If this be true in general it is the more true in particular. The man or woman who is in special straits, the child whose life affliction or other sorrow has overshadowed, yet who has clung to the Heavenly Father, sure that His love would overrule everything for the best and at last make His good purpose plain—is not such a one thankful when at last confidence has been justified, when faith has ripened into fruition? Indeed what other gratitude is so genuine and deep as theirs? Thanksgiving also occasions faith. They work reciprocally. He who from on high has bestowed benefits already, assuring us of His affection as their cause, may safely be trusted to continue to bless.

We do not shut the eyes to the want and woe and sin in the world on every side. Sometimes it does look as if faith were dead and thankfulness a mockery. But not for long, if one looks beneath the surface. There is faith, sincere and sturdy, where it seems least to be looked for and there is gratitude where no special signs of privilege appear. Each helps to develop the other. Each supplements the other. Each gives as much as it receives and receives as much as it gives. When you examine men's lives, faith in God without gratitude to Him, could you find it, would seem absurd and gratitude without faith would be impossible.

#### THE WEEK IN REVIEW.

The call for bids for new bonds to the amount of \$50,000,000 has its explanation in the by no means satisfactory or reassuring condition of our national treasury. This is due, first, to the disparity between income and outgo, and, second, to the radical imperfections of our banking and currency systems. Elsewhere our correspondent in Washington and our watchman on the outlook for drifts in the business world

give their opinions as to the likelihood of legislation which will remedy present conditions. There have been but few crises when the country needed more a strong man at the helm in the Treasury Department and a national Legislature capable of rising above partisan or sectional prejudices, and yet it seems as if both of these essential factors were lacking. A nation like ours, with such wealth and commerce, ought not to be borrowing money to pay running expenses. Nor should the enormous total of national liabilities rest upon so small a sum of actual assets. Our bankers and our statesmen ought to be able, first, to devise a system of currency which would be secure yet flexible, and, second, to devise methods to stop the national gold resources from being drawn upon as they now are with every fluctuation of balance of trade, or issuance of bonds. If Mr. Cleveland in his annual message can put this problem before the people in a clear, forcible way, accompanied by wise suggestions, he will do his country, his party and himself credit.

The National Municipal League, when it meets in Minneapolis next month for its first annual meeting, will have a remarkable record of municipal regeneration over which to rejoice. None of those who met in Philadelphia early this year to organize the league would have been rash enough to predict such results as have been attained. And the work has hardly begun. The independent spirit is rife everywhere. Cincinnati, that one week gave over twenty thousand majority to a certain party ticket, the next week rejected, at a special election, by several thousand majority, the same party's unworthy candidate for judge. In New York the Committee of Seventy wisely has decided to live on and assist in securing to the city the legitimate fruit of the recent victory. Already its committees are at work drafting the laws which it is hoped the Legislature will approve. In this way the ablest legal talent and most intelligent opinion of the city will be at the service of the community and the legislators. The Committee of Seventy also plans to relieve Mayor Strong of much of the anxiety and perplexity of his position by acting, without seeming to dictate, as a sieve—so to speak—through which the applicants for office must pass. Administered arbitrarily, or in a partisan way, such service would be unbearable both for the mayor and the community, but if wisdom is shown it is conceivable that much good can come from the censorship of such men. Library Hall in Cambridge for years has done practically the same work prior to elections. Lacking confidence in District-Attorney Fellows, the Committee of Seventy last week asked Governor Flower to order the attorney general or a deputy to prosecute the cases in the New York City courts in which the committee is interested, but the governor declined.

The ferment of righteousness is at work in Connecticut, and it is reasonable to expect marked improvement ere many months have passed. Both New Haven and Hartford are aroused, and in each city a band of determined men is at work wisely preparing for the work of investigation of municipal maladministration and its reformation. Then throughout the State there is a general opinion among the best people



that the Legislature must alter the system of issuing and controlling licenses for the sale of liquor. The abuses have become so flagrant, the deteriorating influence of the present system upon local and State politics is so marked that the Legislature can scarcely resist the appeal for change and reform. In Massachusetts the coming fortnight will see the preparations for the annual fight for the exclusion of the saloon from its cities and towns, the number of which favoring no license has been increasing year by year. If organized labor in Boston votes "no license" this year, as it has formally decided to do, that city, which now serves as a "safety-valve" for the large "no license" territory about it, may become through the spite, and not the convictions, of a majority of its voters a "no license" city. Obviously such a vote would cast heavy responsibilities upon the city authorities and might complicate the situation in places without the city.

The elections in Newfoundland have been favorable to the party which lost power last year through proved dishonesty while in office. This low state of political honor is not creditable to the electors, and already English investors in the bonds of the Province have begun to indicate their distrust. Mexico is proceeding rigorously against those who adhere to the practice of dueling and she also is reasserting her hostility to the Jesuits. In the recent elections in Honolulu almost every successful candidate was a man favoring annexation to the United States. No subject now seems to be troubling the administration in Honolulu so much as that of immigration restriction, the Japanese minister asserting his people's rights in a way that shows that Japan intends to be reckoned with in all future developments in the Pacific. If the new treaty between Japan and the United States, which will go to the Senate for ratification as soon as Congress assembles, allows no restriction to be put upon Japanese immigration, then Hawaii in entering the United States would have to submit to that which it now can fend off. Brazil has passed from the presidency of Peixotto to that of Dr. Moraes, who has been eminent as a statesman and patriot for a long time and is likely to heal the divisions which have been so apparent during the past year of two.

The program of the British Liberal party, as formulated thus far, makes Welsh disestablishment come first, then an effort to pass the local option or veto bill for which the temperance party so long has been contending, and then a distinct affirmation of the impossibility of permitting the House of Lords, as at present constituted, to continue to act as a block upon the wheels of reform legislation. It is noticeable that Lord Rosebery plainly asserts the impossibility of his ever pressing for the abolition of the upper house. He will endeavor to mend it, but not break it.

Great Britain has peculiar interest in and reason for getting at the facts respecting Turkey's alleged barbarities and slaughter of thousands of Armenians near Tiflis. No direct authentic reports of the massacre have come either to the London Foreign Office or to the Secretary of State in Washington. If reports do come, corroborating the letters which friends of Armenia in London have received, then the Christian powers of Europe cannot evade the duty of

making a recurrence of such savagery impossible. Failing to do this, they would justly incur the indictment of being more concerned about their own petty schemings than impressed with their responsibilities to spread civilization throughout the world. Great Britain already has moved vigorously and compelled the Porte to order an investigation, and it would be well if our minister at Constantinople could be ordered to co-operate with the British officials. The body of the late czar has been laid away with his forbears, and St. Petersburg has been the scene of semi-barbaric, ostentatious displays of sorrow. The new czar has shown some signs of selecting new advisers in statecraft. His marked display of friendship for the Prince of Wales, combined with the lack of opposition by Great Britain to the French schemes for swallowing Madagascar, have led some to infer that a new triple alliance is about to loom up on the European horizon.

#### IN BRIEF.

Strictly speaking, the recent Woman's Board meeting at Montclair was not its annual gathering; that will take place in this city Jan. 16, but after certain legal requirements are complied with the January meeting will give way to the meeting in the autumn.

The article this week on China by a missionary in that country will be read with interest by all who are interested in its war with Japan. It contains information only to be gained by residence and familiarity with the Chinese people. But quite likely Mr. Chapin would revise his conclusion if he could see his article now.

For the illustration, an old New England kitchen, in Mr. Johnson's article entitled *Old-time Holidays*, we are indebted to the courtesy of Messrs. Lee & Shepard, the publishers of this city, who permit us to use a cut from Mr. Johnson's well-known and much admired book, *The New England Country*.

We heartily congratulate Rev. H. L. Wayland on his new office as editor of the *Examiner*. He made a capital editor of the *National Baptist*, and when that was absorbed by the *Examiner* it was expected that he would go along with it. It is a pleasure to see him so soon appear in the editorial chair of the two papers combined under the old and honored name with new and attractive form.

The cost of human lives in finding remedies for diseases is little appreciated by the public. A single instance is the illness from consumption of Dr. J. M. Byron of New York, one of the most eminent bacteriologists of this country. He contracted the disease while experimenting with tuberculosis bacteria. Our immunity from physical suffering and death is often purchased at the price of others' suffering in our stead.

It is apparent that the undergraduates in our colleges are alert and intent upon voicing their opinions. The resolutions passed by the Yale students expressing their sorrow at the death of Dr. Holmes touched the heart of the son, Judge Holmes, as much as anything of the kind done here or abroad. The Amherst undergraduates have just sent a message of admiration and congratulation to Rev. Dr. Parkhurst, Amherst, '66, which must please him.

Detroit has been decided upon as the place for the next annual meeting of the A. M. A. and the dates selected are Oct. 22-24. One of that city's prominent dry goods merchants, Mr. William H. Strong, is an enthusiastic member of the A. M. A. executive committee, and, if he can come on to New York every month in the interests of the society, it ought

not to be considered a hardship for Easterners to make one journey to that beautiful Michigan city to prove their loyalty.

We find it necessary to differ so often from the *Nation* that when an opportunity comes for praising it it should not be neglected. Its current issue contains an admirable rebuke to a reader, who wrote complaining that its contribution to the defeat of Mr. Hill in the recent campaign had sadly injured the cause of tariff reform. Says the editor in reply: "You seem to be unfamiliar with the great rule of political morals which forbids you to put, or assist in putting, liars, cheats and thieves in high places in order to improve a system of taxation."

Burlington, Vt., is to be congratulated. General O. O. Howard, after a brief visit on the Pacific coast, will settle in that lovely city on Lake Champlain. The official order announcing General Howard's retirement, after recounting his services in detail, sums up his career thus:

Major-General Howard's long, varied and distinguished career has been characterized by marked ability in the command of troops and great gallantry in action, by unselfish patriotism and broad philanthropy. He has deserved the gratitude of his countrymen, and the rest provided by law after the close of a long and faithful military service.

No class in the nation includes more devoted men and women, more useful citizens, than the farmers. An excellent illustration of this fact is found in the *Students' Handbook* of McCormick Theological Seminary, Chicago, which gives the occupations of the fathers of its 213 students. Eighty-three of them came from farmers' homes. Thirty-one were sons of ministers and twenty-three of merchants. Lawyers and physicians sent only three each to the seminary. No neglect of the religious welfare of any class would be more disastrous than neglect of the residents of our agricultural districts. From those fields our home missionary societies must never retreat.

The *Christian Mirror* regrets that we approve of the recent decision of Judge Bolster that a man is not a Congregational minister unless he has been ordained to that office by a council according to the usage of our denomination. The best answer to be made to the regret of our Maine contemporary is the comment on the case by the *Examiner* (Baptist), which puts the whole case in a single sentence:

This decision is undoubtedly just. Any independent church has a right to authorize any one to administer the ordinances within that church, but it cannot make him a minister for the whole denomination without the accordance of the denomination, acting through its representatives in an orderly council, nor can it give any one authority to perform civil acts, that authority coming only from the State.

Mission work in the United States is a mixture of home and foreign elements which would have astonished the founders of our home mission societies, and every great denomination in America must be prepared to do its work under new conditions and to meet and influence the incoming tides of men. Here, for instance, is the list of immigrant peoples for whom appropriations have just been made by the missionary society of the Methodist Episcopal Church in addition to its ordinary home mission work—Welsh, Swedish, Danish-Norwegian, German, French, Spanish, Chinese, Japanese, Bohemian-Hungarian, Italian, Portuguese, Hebrew, Pennsylvania Dutch. No one of these can be neglected by the church, for the America of the twentieth century is to include and be influenced by them all.

The collection for the A. M. A. at Broadway Tabernacle, New York, last Sunday was \$2,600, a large advance over last year. A brief statement of the society's work and



ne da, with a circular note signed by its directors, mailed to each member of the church, re-enforced by a few words from the pastor, seems to have brought the cheering results. Is not this a good example to follow in every church? This method of swelling the gifts is in substance that advocated by Rev. C. H. Patton in our columns last week. It is a workable idea, as Mr. Patton has demonstrated in his own suburban field just outside of New York City, where the contributions to the benevolent societies have been raised from \$300 annually to the neighborhood of \$3,000. Of course Mr. Patton was too modest to speak of this, but it ought to be said.

Prof. John C. Van Dyke, the author of the suggestive article which we publish this week, has rapidly risen to be the peer of art critics much older than he. As a popular expositor of the principles of art and the standards of art appreciation it is doubtful whether he has a superior in this country. His books on *How to Judge a Picture* and *Art for Art's Sake* have had a large sale and much influence, and his standing as an authority may be inferred from the fact that Longmans, Green & Co. have made him editor of a series of popular works on art which they are to publish, the first of which, *A History of Painting*, by Professor Van Dyke, has just been issued. As critic for the *Nation*, as a university extension lecturer and as an author he finds his avocations, his vocation being that of librarian of the Hertzog Library of the Reformed Theological Seminary, New Brunswick, N. J.

More than one outsider who dropped in on the sessions of the Episcopal Church Congress, held in this city last week and reported elsewhere in this paper, must have been impressed with the advantages accruing from the absence of all routine business, committee reports and the like. Such matters are attended to in the General Convention, which meets triennially, leaving the annual congress free for discussion purely. In this way no less than seven vital, important subjects, theological and practical, received in the course of three or four days vigorous treatment at the hands of some of the ablest men in the church. It may not be wise to institute a similar body in our denomination, but we should be glad to see such a proportioning of the time devoted to the National Council as would allow the discussion of current problems. Our English brethren at their union meetings make much of this feature, and the utterances of their foremost representatives command wide attention and are often a noteworthy contribution to the literature of the subjects considered.

## STAFF CORRESPONDENCE.

### FROM WASHINGTON.

#### After the Upheaval.

So far as the national capital is concerned, the post-election period this year has been about the quietest season ever known. The Republicans are too happy to say much, and the Democrats are far too disconsolate for conversational exercise. Even the "I told you so" individual is unwontedly modest and scarce, for, to tell the truth, nobody hereabouts did tell anybody so. Everybody expected great Republican gains; some looked for a small Democratic majority in the next House, some for a small Republican majority, but nobody prophesied or imagined such a thing as a House Republican by 155 majority, a Senate regained by the Republicans, the loss of North Carolina, Missouri, West Virginia and Delaware, and the partial loss of Maryland, Kentucky and Tennessee by the Democrats—in a word, the greatest political revolution since the war,

if not since the formation of the government.

Almost always after political reverses the defeated party leaders have many and good excuses at hand, wherewith they make almost as loud and cheerful a noise as the victors. Not so now. With very rare exceptions the Democrats here have nothing to say in mitigation of their terrible defeat. The *New York Times*, to be sure, has the hardihood to suggest that the election was a popular indorsement of the President's silver and tariff policy, and Mr. Wilson has told the Bostonians that he sees no reason for Democratic discouragement or change of plans; but this is not the tone of the Democratic comment audible in this vicinity. What few remarks the Democrats vouchsafe are largely in the nature of maledictions against the President, the administration leaders in Congress, and all their works. As between the Wilson Democrats and the Gorman Brice Democrats, the latter are now in the ascendant, and the former are reviled in unmeasured terms, while the President himself has been selected as the chief scapegoat, with practical unanimity.

#### The Inflexible Mr. Cleveland.

The President, however, though he has uttered not a word, is known to look at the matter far differently. There is no hope of his being induced by the results of the election to alter his ideas in the slightest degree. It is possible that in his forthcoming message to Congress he may refrain from long or urgent references to the necessity for further tariff legislation, because even he must see that that would be merely lost labor on his part. But he certainly will not recommend a cessation of such legislation, and in other ways also he will "stand to his guns." It is believed by many that he will recommend a radical alteration of the financial system of the country, basing his argument on the claim that the present currency system is inherently vicious, that the issue of money is not properly a function of the government and, in the main, indorsing the "Baltimore plan" lately formulated by the Bankers' Convention, which, in brief, contemplates doing away with the deposit of bonds to secure circulation, and substituting therefor a "guarantee fund," which is to serve as a security against occasional bank insolvency. But whatever he may recommend on this or, indeed, on any other subject, will fall upon deaf ears. Mr. Cleveland has lost influence with the Democratic party, and, in fact, the representatives of the party will not be in a mood to undertake any new or experimental legislation this winter. Even if they should undertake it, the Republican minority would undoubtedly block the game by filibustering, and everybody here, consequently, looks for a perfunctory and stupid session, relieved only by much plain speaking on the part of both the Republicans and Democrats. Already many of the latter have expressed a determination to "have it out" with the administration; and, on the other hand, what an opportunity there will be for the sarcasm of "Tom" Reed, Dalzell, Boutelle, Walker, Senators Chandler, Hoar, Hale and Aldrich! What would the average Washingtonian not give if he could hear from Messrs. Ingalls and Edmunds on the subject!

The public may rest assured, therefore, that, as one result of its emphatic dictum on Nov. 6, there will be no further disturbing legislation on the tariff, silver, or any other important subject. There will be

debate, but probably no action, on certain banking and financial measures, and an effort will be made to consummate the pending and half-finished immigration and anti-lottery measures.

#### No Return to High Tariff.

As for the Republicans, it is a far cry to December, 1895, but if the party adheres to the policy which its ablest and most influential leaders are now advocating it will legislate in a conservative manner. Governor McKinley may say what he pleases, and his fame may attract vast audiences and his eloquence elicit enthusiastic applause, but the present Republican program does not include McKinleyism, according to the interpretation of such men as Sherman and Reed, and Allison and Cullom, and Lodge and Hawley, and Payne and Henderson, who will control the party in the Fifty-fourth Congress, and the prevailing Republican sentiment, as expressed here, is decidedly against rash or extreme legislation in any line. Mr. Reed, as the next Speaker, will undoubtedly form his committees in accordance with this sentiment.

#### The Bond Issue.

The wrath of the Western and Southern Democrats has been aggravated since the election by the new bond issue. It is evident, from the tone of advices pouring in from the business centers, that the issue is approved by men of affairs without distinction of party, and it would seem as if the Democratic congressmen would now take some steps toward the authorization of loans at lower rates of interest, but they are far more likely to try to pass a resolution condemning the administration for its action in the matter. It is whispered that the President and Secretary Carlisle are "out" on account of the bonds, and that the secretary will soon resign. This is hardly probable, but Mr. Carlisle belongs to the Southern school of politicians, and doubtless he would have sought to avoid an increase of the public debt if he could have had his own way, which neither he nor any other Cabinet officer can have unless it coincides with the President's way.

The control of the Senate after next March seems to hinge on the result in North Carolina, where the Fusionists have secured the Legislature, but it is not yet known what sort of senators the combination will elect. The probabilities seem in favor of the Republicans. There was a rumor that the North Carolina Democrats proposed to play a sharp game and secure the senatorships for themselves by calling an extra session of the Legislature immediately for that special purpose, but they decided to abandon this plan, especially as they discovered that it would be in violation of the State constitution.

#### At the Churches.

During the summer and autumn church matters at the capital have partaken of the general quietude. Now, however, the winter's customary activity has begun, and most of the churches are looking for an unusually interesting and fruitful season. The First Congregational Church has lost the valuable services of the assistant pastor, Rev. M. Ross Fishburn, but its loss is the gain of the Mount Pleasant Church, to which Mr. Fishburn has gone as the successor of Rev. C. H. Small, lately removed to Hudson, O. No successor to Mr. Fishburn as assistant to Rev. Dr. Newman has

yet been selected. The Presbyterians of Washington, and the New York Avenue Church in particular, have sustained a great loss in the retirement of Rev. Dr. Bartlett, on account of ill health, after a long and brilliant pastorate.

Washington, Nov. 17.

C. S. E.

#### FROM THE INTERIOR.

##### Dr. Gladden and the Central Church.

Dr. Gladden, at the Central Church, Chicago, last Sunday morning, was greeted by a congregation that more than filled the house and one which represented all classes and was specially representative of the people who had been accustomed to hear Professor Swing. The sermon was an earnest discussion of the text, Rom. 14: 7, "For none of us liveth to himself, and none of us dieth to himself." He called attention to the two maxims contained in the text. First, respect your neighbor's individuality. Second, identify your interests with your neighbor's. This is to be done in the spirit of love and will result in making this world a very happy world in which to live. In reality the sermon was a discussion of the labor question and in it there was no trimming to suit anybody. Very likely a good many in the audience were not of the same opinion as the speaker, but his manliness and evident sincerity and outspoken faith in Christ pleased all who heard him and deepened the conviction that if the church is to continue he is the one to lead it. A circular, it is reported, has been sent to all the old pew holders, asking if they will keep their seats at least through 1895. If favorable responses are received, Dr. Gladden will undoubtedly receive a call, should he signify his willingness to consider it. In the afternoon he was present and took part in a discussion of the conciliation and arbitration question, held in the rooms of the Y. M. C. A., and in the evening he preached in the South Side Tabernacle, Dearborn and Thirty-eighth Streets.

##### Growing Interest.

The attendance at the Ministers' Meeting is getting to be very large. The topics considered have roused new interest in this old-time institution. It is becoming what it was many years ago—a great center of influence. The paper, an able one, by Rev. H. T. Sell, was a review of Kidd's *Social Evolution*. Mr. Sell has a happy faculty of getting at the heart of a book, and presenting its salient features in a way to make them attractive. In the remarks that followed the brethren agreed that the reading of books like this by Mr. Kidd and the *Ascent of Man* by Professor Drummond is of the greatest benefit.

##### The Election Frauds.

There is a general determination that the frauds perpetrated at the last election shall be punished. It seems strange that the murderer of Colliander, the Swede who had changed his politics to vote a Republican ticket, cannot be found and that a reward of \$500 should be offered for his arrest. A good many people believe that the police know, only too well, where he is, and that his arrest is not desired lest their collusion with frauds election day be brought to light. The Marquette Club, some of whose members were handled very roughly while attempting to preserve the purity of the ballot election day, is determined to push the matter to a conclusion. The Civic Federation will join in the same effort, and the Union League Club, the oldest, largest and most

representative and important of our clubs, has called for contributions with which to ferret out crime against the ballot box.

One of the most outrageous decisions lately rendered in any court of law is that of Judge Scales, who was so gloriously defeated election day, in the contest begun by the friends of Mr. George H. Swift, who was undoubtedly elected in place of the present incumbent of the mayor's chair. The only request made was that the ballots be recounted in order that the disagreement as to the returns might be settled. This Judge Scales refused. An appeal was taken to the Superior Court, but it is by no means probable that a decision from this court can be secured before the present term of office ends. In the meanwhile the finances of the city are getting into very bad shape. Mr. Ackerman, the comptroller, formerly president of the Illinois Central, a man of great ability and unquestioned integrity, insists upon resigning his post, and it is with great difficulty that another man can be found to take his place. Mr. Rubens also, corporation counsel, has presented his resignation. It looks as if self-respecting men did not care longer to be connected with an administration which has disgraced itself as badly as any that ever held sway in New York.

##### Arbitration and Conciliation Congress.

The Civic Federation has once more justified its right to be. It has provided a neutral platform upon which representatives of capital and labor, and persons interested in these relations, may meet and discuss in a frank and friendly manner the questions at issue. The congress was called in the belief that good would come out of it, that it is time that steps were taken to prevent the suffering and loss caused by strikes and lockouts. The sessions were in Willard Hall and occupied two days, Nov. 13 and 14. Some of the most prominent citizens of Chicago took part in the discussions and stood behind the movement.

The congress has shown, as was brought out by Prof. Graham Taylor in his conference with the students of the seminary Thursday afternoon, the entire feasibility of persons who disagree coming together and discussing their disagreements in a perfectly friendly manner. Another impression made by the congress was that neither party wishes anything more than strict justice. This was especially true of the labor element. It does not want sympathy; it wants its rights, nothing more. There was also on the part of nearly all who spoke a generous recognition of the honor of those whose opinions were controverted. It was also made clear that labor organizations are desired by capitalists and that laborers approve of combinations of capital, even if this leads to pools and trusts. With not more than one or two exceptions, compulsory arbitration was disapproved. And yet the spirit of the congress was in favor of arbitration, but arbitration in circumstances to command the approval of both parties. The spirit of the congress was remarkable. One might almost say it was Christian. Altogether, the outlook for a peaceful settlement of labor difficulties in the future is brighter than it has been for many a day. The practical value of the words of men who work or control labor, as opposed to theorists, was a marked feature of the gathering.

The paper by Prof. E. R. L. Gould of Johns Hopkins, on *The History of Industrial Conciliation and Arbitration in Europe*

and Australia, was valuable for the information it contains. Its conclusion was that councils of experts, as existing in France, have been most serviceable in preventing strikes and lessening the evil growing out of them when they occur. Professor Gould made it painfully clear how far behind Europe we are in our treatment of the labor question. Mr. Weeks, editor of the *American Manufacturer and Iron World* of Pittsburgh, said, as the representative of manufacturers, there could be no successful arbitration or conciliation except between strong unions on either side. He claimed also the right on the part of labor and its employers to settle their differences independent of any aid from the state. During this first session Mr. Lyman Gage, president of the First National Bank, was in the chair. In the afternoon Judge Vincent presided and in the evening Dr. John H. Barrows. It was at the afternoon session that Judge Tuley said that courts of arbitration must come directly from the working men and capitalists, inasmuch as both classes have largely lost confidence in the justice of the courts as they are now managed.

Wednesday was probably the best day of the congress. Mr. Weeks read a paper in which he pointed out the fact that the employer of labor often is not the capitalist, and insisted that this fact should not be lost sight of. There are three parties to be considered, he said—the man who furnishes the money and looks for his returns in interest on his investment, the contractor who is seeking a margin of profit from his work, and the men who are content with wages. In all the contests between these parties he would have their leaders or representatives come together and talk their difficulties over, and settle them, as he insisted could easily be done. The attendance was much larger the second day than the first. A good deal of interest was shown in hearing Colonel Wright of Washington, who defined the labor question as simply a struggle for a higher standard of living, and who was of the opinion that disputes ought to be and can be amicably settled by arbitration, not compulsory but voluntary.

Prof. H. C. Adams of Ann Arbor proposed as a remedy for existing evils the incorporation of labor unions, thus giving men who are without means property by virtue of membership in these unions. Mr. McGuire favored voluntary arbitration, but was entirely opposed to compulsory. The speech of Mr. Gompers at the last session, although very long, did not really contribute any new thought to the congress and prevented the reading of two carefully prepared papers. It was voted to arrange for the holding of another Congress next year and to make it national. Nothing was more noticeable during these sessions than the readiness of those who represent capital to concede to labor even more than it has demanded, and the satisfaction with which labor leaders listened to these representatives of capital. It is an exceeding good fortune that this congress of conciliation has followed so soon the report by President Cleveland's Labor Commission, for it will make it plain to everybody that the parties concerned in the disputes are far better able, and far more likely, to settle their difficulties satisfactorily and permanently than any body of outside arbitrators, even if the latter are armed with the authority of the State.

Chicago, Nov. 17.

FRANKLIN.



## Art in the Christian Life.

By Prof. John C. Van Dyke, L. H. D., New Brunswick, N. J.

In treating of the study of art as an influence in the Christian life, it is not worth while to begin by discussing the relation of the æsthetic to the ethical or by combating the time-honored idea that beauty is an avatar of the devil, who "bath the power to assume a pleasing shape." People are quite agreed nowadays that things pleasing are not necessarily pernicious. Indeed, the modern tendency is toward believing that beauty, as exemplified in lofty ideas, noble forms and harmonious colors, is elevating and moral, but I am not anxious to put forth a lay sermon on that side of the case either, much as might be said for it. My object shall be accomplished if I merely suggest in what way art may be of service to us in increasing our knowledge of nature and man, leaving to the reader to say if such knowledge is not exalting.

I take it that all the world loves nature because it is impossible to conceive of one actually disliking her, and I take it further that a great many of us, from having brushed against nature's garments in our various walks of life, think ourselves intimately acquainted with her looks. The interesting criticisms that one hears in picture galleries that such a tree or sky or water or light is not "true to nature" might lead to the conclusion that there were a great many competent nature critics on the face of the earth. But just what is the competence of the average critic in the matter of natural appearance? How long has he studied nature, how deeply? How true are his conclusions? Does he ever stop to think, I wonder, that the artist whose tree he is criticising has been studying and drawing and painting that tree all his life, while the critic has probably never looked at it for ten consecutive minutes.

If a botanist, or, rather, a dendrologist—one versed in trees—should give us the natural history of a tree, if a weather bureau man should give us the laws of skies and traveling clouds, if a chemist should explain to us the component parts of water or light we would not think of disputing such authority. We defer instantly to the knowledge of a Sargent, a Dunn or a Faraday. These men have spent their lives working in their various departments and we frankly admit their superior ability. Why should not people as frankly admit the superior knowledge of the artist in the matter of nature's forms and colors, her visible external appearances? Has he not spent his life studying them, and does he not know more about them, see them truer, feel them keener, than we do?

"O, but," objects one, "we can see those beauties for ourselves, just as well as he can." That is just the point. Can we see them as well as he can? To be sure, we can see them in a way, in about the same way, I imagine, that a fish at the bottom of the ocean, conscious of a dim opalescent light coming from above, sees the power and beauty of full sunlight; but that is seeing through a glass darkly. Why should we, who are but casual—very casual—observers of nature, think to see so far and so truly as those who by long training have schooled themselves to see? What can we make out of a deer's trail on bare ground compared with that keen observer, the Indian? In

his department the artist is just as keen an observer.

Corot, the French landscape painter, spent many years of a long life studying the light of early morning. He painted it innumerable times, and so much was it a ruling passion with him that on his deathbed in delirium he was murmuring, "What beautiful landscapes! what beautiful light!" Yet I have heard (otherwise) intelligent people, who probably never saw the dawn a dozen times in their lives, and then only under compulsion, say that they doubted if Corot's light were true. It was so true that they did not recognize it. Had they sat at the feet of Corot's art, as at the feet of Gamaliel, they might have seen in an hour the essence of fifty years study of light and known more of the eternal truth and beauty of the dawn than by fifty years of their casual looking out of the window at it.

It is through art that we, the casual observers, may gain the most comprehensive knowledge of nature, and in this connection I may be allowed the privilege of personal statement, since I am sure my own experience has been that of many another. As a young man my opportunities for seeing landscape on mountain, prairie and river were greater than those of most people. I thought myself observing, too, knew my natural history well, and had spent days in studying dawn lights and twilights, cloud flocks and tree forms, yet I am willing to confess in black ink that I never really saw a tree until I studied Rousseau's pictures, never knew light and atmosphere until I studied Corot, never knew the bulk and mass, the solidity and permanence of the hills and plains until I studied Courbet.

These men pointed out to me qualities and beauties that I had overlooked or overlooked, and turning back to nature I found them just as they were painted. The truth, the significance, the essence, the beauty of nature, from bowling cloud above to clinging moss below, do not lie upon the surface, else any one might see them as readily as the painter. Study, long study, is required just to see the facts, and much longer study to observe their meaning. It is said that the East Indian rug makers see some 300 shades of color not perceptible to European eyes. Why, if not that their eyes are trained?

Half of our repugnance for the nude in art comes from our utter inability to see it truly. It is something from which the eyes are generally averted, is supposed to be gross, tending toward the immoral, something better unseen. As a result, we do not know its strength, grace and color charm. To the artist, on the contrary, it is the loftiest type in the universe. To him the last creation of God is the most beautiful of all. There is not in rounded mountain or stately tree or sweeping river such rhythm of line and concentrated power as lie in the curved back or the foreshortened arm and hand of a man. "Thou wilt delight in drawing the vertebræ, for they are magnificent," says Cellini. Look at them, arms and legs, vertebræ and muscled backs, flowing hair and solemn faces, lying along the vault of the Sistine, and say if in nature you ever saw them so magnificent as in the art of Michael Angelo.

There is not in the finest woven fabric

such texture, nor in skies or waters such delicate, refined color as show in the flesh of the nude female figure. Under light it becomes a wonder harmony of mingled tints. Look at them in the galleries of Venice, Florence, Parma and Dresden, and say if in nature you ever saw them so beautiful as in the art of Titian, Giorgione and Correggio. The only reason why the artist ever paints the nude figure is because it is the very acme of form and color. He never thinks of its morality or its immorality; he thinks only of its beauty. If we, seeing not the beauty, attribute some other motive to the painter, the fault is ours not his, the harm in our eye not his brush.

It is from art that we may gain, not something better than nature, but the best that there is in nature. By it we are enabled to look through trained eyes and see, not the infinite details, but the great essentials to which we are so often blind. So many of us lose ourselves in the underbrush and never see the forest. It is the very business of the painter to classify and arrange nature so that we shall see the salient features. All great art is simple in its statement of the great truths. It records the universal and the permanent, the solidity and mass of the earth, the vast expanse of the sky, the power of the ocean, the penetration of light, the luminous depth of shadow. The incidental and the transient are passed by and attention directed to the fundamental structure, the foundation and the partition walls, the vaulted roof. It is not an analysis but a synthesis of nature.

Thus it happens that while gaining much nature knowledge from the canvas we also gain a knowledge of the human mind. Art is not delineated nature alone. There is another element, which Coleridge described in saying that painting was of "a middle quality between a thought and a thing—the union of that which is nature with that which is exclusively human." In the work we may learn of the worker, his way of seeing, his way of thinking, his way of telling. There is not space here to speak of the benefit we may derive from the great ideas and conceptions that have been put upon canvas, but I would like to suggest one thought further and that is that back of great conceptions lie great lives.

All art is autobiographical. The hand that rounded Peter's dome wrought with a sad sincerity; the hand that decorated San Marco brushed with the serene touch of an angel. Leonardo's art is all majesty and grace, Tintoretto's all fire and fury, Corot's all radiance. In each case the art is the index to the artist. Sweep away printed records and we shall still know the men in their works. Consciously or unconsciously painters paint themselves upon canvas. They fashion the world after their own thoughts, and that which they have known, suffered and endured speaks out until the picture becomes a record of the artist's life. Study the Sower of Millet and you will know Millet, peasant, poet and painter. Is not such biography worth reading? Are not such lives worth knowing? They are part of the world's history, and that which has been nobly done by men may fitly serve us in our conduct as stepping-stones to nobler things.



Art is a study of beautiful forms, lofty thoughts, commanding minds. May not these be aids in the Christian life? We are accustomed to think that religion passed out of art with the coming of the Renaissance, that after that painting grew materialized, and that now the painter is at best a pantheist. It may be conceded for argument's sake; and yet through the material we reach the spiritual.

If we but look at it aright we shall find religion in God's first creation, light, in God's first temples, the groves, in moon and stars and fiery firmament, in clouds and mists and seas and plains, in man and beast and bird and creeping thing. Art is an exposition and an interpretation of all these. The feeling of noble exaltation or depression which is at the bottom of every masterpiece, and which in a measure is communicated to the spectator, is as much God given in the landscape and figure of today as in the Madonna and saint of yesterday. The Star of Bethlehem and the star shining in a great man's mind come from one source, and if we but study them they will lead back to that source.

### WILL JAPAN DEFEAT CHINA?

BY REV. F. M. CHAPIN, LINCHING, CHINA.

Japan and China are being compared now as never before. The world is coming to see the wonderful contrasts in their make-up and characteristics such as had passed unnoticed in more peaceful times.

One of the most noticeable differences to an old resident of this land is not the readiness of Japan to adopt the civilization and science of the West, while China hesitates to even get her ships and arms from abroad, but the underlying current of thought and speech which show two entirely different, almost opposite, ideas. Years ago we all knew that Japan had her *samurai*, yet the patriotism of the people never was so outspoken as today. The little island nation seems to have no trouble in calling out her reserves or getting men to fill her armies. The whole tone of the Japanese press is one of intense patriotism. It may seem comical to think of sixty reporters in Korea connected with the army, each a correspondent for a paper, but it betrays a desire for news, a readiness to follow the lead of European nations, which will have the sympathy of even those who doubt the justice of her cause. Contrasted with China, Japan is intensely patriotic. There is no desire on the part of Chinese soldiers to go abroad and fight their country's battles. Hardly a Chinaman cares who is to have Korea, or how that land is to be governed. Except in the treaty ports the people know little with regard to the war, its cause, the position of Japan, and the probable effects of victory or defeat. The wildest rumors float through the country, now of "wooden horses possessed by the Japanese that slay men by the breath of their mouths," now of missionaries who, away from their stations for the summer, are said to have been "called home to fight for their country."

Any thought with reference to the Koreans, whom Japan proposes to benefit by more salutary laws and an honest government, is not discussed even by the more intelligent. The native here is a man who lets government affairs severely alone. If one of the common herd, he hopes for a mild administration, but expects that any government will be sure to demand taxes

and that he will pay them. If an educated man, he thinks nothing about government matters, but queries how much such and such a place will return in solid silver, who will help him there the quickest and what it will all cost.

The soldier in China is both feared and despised. When the "braves," who had been spending a few years in Chihli, returned home two years ago the merchants along the whole route hastened to go out of business in every town where they came for fear of pillage. The men themselves were not looked upon as countrymen, but as strangers and almost as foreigners. The officers in the army have to pass examinations to entitle them to rank and position, but their ignorance of books, their domineering manners and general lack of that culture so dear to the heart of an educated native, all combine to make them the sport of the *litterati*. At the same time all the corruption and speculation which goes on in other branches of the government are found in the military department full-blown. We used to read in the papers that China had one of the largest armies in the world, that it was possible for the emperor to call into service a million, some said two million, of men. No one can say just how many soldiers there are in the country, but judging by what is known in many places the number of drilled troops must be small. As each commander, according to a custom long obsolete in other lands, is allowed to draw the pay and rations of his men, there is little or no difficulty in his pocketing the most of this allowance. Some officers, supposed to have 500 men in their regiments, have only twenty or thirty. Clothes for the remainder can be kept in stock, and when an inspector-general comes along a generous present and the hiring of men to take the place of those not in the barracks for a single day procures favorable report to superiors. Battalions of the latter soldiers, men who have just come from the plow, or from idling on the street, supposed to have eaten government rice these half-dozen years, are on their way north from the southern provinces. They may be "food for powder," but of how much avail when the pinch comes the reader can readily guess.

Yet as one old missionary said with much force and truth, "The Chinese excel the Japanese both physically, morally and intellectually." One observes this in passing from Japan to China. He finds the great banks of Yokohama officered with Chinese *shroffs* and *compradores*. The waiters on the steamer may be Japanese, but the steward is a Chinaman, as the foreign captain says he wants some one on whom he can depend. And when the morals of the two countries are compared there is a genuine sigh of relief to the young missionary who comes to learn that virtue is not one of the "lost arts" among the women of this land, but that licentiousness is one of the few sins which, though present, do not worry the life as to what will be the final condition of the nation.

• There is another contrast in the two nations. In both the hated foreigner is living under the "extraterritoriality" clauses of the treaties. To these clauses the smiling Chinaman makes no objection. He simply looks upon them as perhaps a necessity and a bore, but it does not lower his self esteem or make him long to be rid of the treaties as signs of an inferior relation. To sustain

the existing status and avoid any which give Europeans or Americans decided advantages—these are the ends of Chinese diplomacy.

How different is the case on the other side of the Yellow Sea is well known. There the fact that the foreigner who commits a crime is brought before his consul, instead of a Japanese official, is a matter of offense sufficient in the eyes of some to account for the present war, since it is expected that if the Japanese win it will raise them in the estimation of outsiders, so that a revision of the treaties will come as a matter of course. Let any one who is not acquainted with these opposite traits in the characteristics of the two nations compare the speeches of the Japanese at the Parliament of Religions last year at Chicago with the addresses made by the Chinese, and he will be struck by the extreme sensitiveness of the one and the perfect good humor of the other. The composure of China and her people is, however, not at all due to indifference, as one might easily suppose, but is the result of a magnificent egotism. The quiet way in which a well-read man will remark that Confucius was born five centuries before the founder of Christianity saw the light; will say, "We grant that you Occidentals are superior in science, but you must confess that in literature China takes the lead"; the tremendous faith that in Confucius there is to be seen not only the peerless man, but the man of all times and countries; and back of it all an immense faith in China as the home of the "black-haired race" to whom in the hoary days of antiquity nations brought tribute, and to whom many still believe that European nations still present gifts—these are the controlling forces.

Above all, the war is showing as never before that marvelous, recuperating, staying power which has distinguished the Middle Kingdom from of old. The Chinese army is full of cowards, that is certain. And yet there are men in that army who will fight and fight to the bitter end. The war in Korea shows how superior are the Chinese to resist the enervating influence of a campaign in midsummer. The splendid marches made by General Yeh in his retreat to the north, where he joined the invading force from Manchuria, show both strategy and the marching power of the Chinese soldier. It is not a matter of doubt that the Chinese can outmarch any other soldiers in the world. No one acquainted with them, their ability to live on the simplest food, and the custom of the people to carry burdens from their infancy, would be surprised to hear of an army corps making a long march of thirty miles a day. The ordinary traveler expects to take up his bed and walk whenever he sets out for another city, and thinks nothing of going thirty, even forty, miles a day with *impedimenta* weighing, perhaps, eighty pounds.

With such a people, inured to hardships, it is no question as to the result of the war. The cold northern winters would tell on the Japanese, while with the Chinese a campaign in midwinter would not be so terrible. Yet it must be in winter time that an invading army must enter China, or put it off until China can assemble her armies, get them trained and perhaps prepare to carry the war into the enemy's country. In any case, the prospect is a good one that Japan, after entering upon a war entirely uncalled for, will fail and fail ignominiously.

## The Interdependence of City Churches.\*

By Dr. W. J. Tucker, President of Dartmouth College.

If the church existed in its ideal unity, or if it existed in any large, organized unity, there would be no occasion to speak of the interdependence of the churches. It is because of the separateness of the churches, instead of a formal unity among them, that we are obliged to consider so carefully the relation of one part to another. And yet, although I am to emphasize the interdependence of the churches, I am not about to speak of the waste which comes from the lack of formal unity. Indeed, I am not sure that we do not greatly overestimate the supposed waste. If one had the authority to redistribute the churches, not only of our polity, but the churches of this city, according to his sagacity, I doubt if the distribution would differ very essentially from that which we see in this city; and I doubt if there would be found to be any very large economy from any such redistribution.

Neither am I about to speak of the apparent lack of spiritual unity, which comes from the lack of formal unity. I believe that a spiritual unity may exist under very great diversities. No organization has ever been founded strong enough to withstand the agitation of great principles, and when the agitation of great principles has succeeded every organization within which that agitation has taken place has shown the results of larger peace and a wiser fellowship.

What is the real significance of the interdependence of the city churches? Let me emphasize at once this idea: It is for the city churches to maintain in high and clear activity the idea that the church of the city is for the city, and not the city for the church. When our Lord made that marvelously bold declaration that the Sabbath was made for man, and not man for the Sabbath, He stated forevermore the relative value of institutions and of humanity. He made the unit of value in God's sight, and in the sight of every man who sees as God sees, humanity, whether humanity exists in the form of an individual soul or in any considerable aggregate of souls. And whoever understands that value, and holds it in its supreme position, he is illustrating continually that saying of our Lord, that institutions must be kept under humanity, that humanity must always, in any form whatever, be at the top of civilization.

Now, it is a supreme thing, sometimes it seems altogether supreme, because so urgent, when the church gives itself to the saving of an individual soul in the sense of rescue. It is a supreme thing whenever the church gives itself to strengthening an individual so that he can stand in the midst of the evil of a great city and take his chance there, and having done all things to stand. It is a supreme thing, sometimes I think it is the supreme thing of all, when religion, when the church, is able to make the city safe, so that a soul can walk in peace and mind its business anywhere in the work God has given it to do. And it is precisely this for which the churches of the city stand—not simply here and there for rescue, not simply that work which reforms a soul, makes it strong enough to stand against a tide of evil, but which attacks the city itself, which goes at the whole environment, which strikes at the basis of the whole plan and makes a city in all its parts the safest place on the face of the earth for a Christian man to live in and do his work with God, and anything short of that falls short of the work of the church in the city. We go about picking out men here and there and doing what we can for them. That is true Christian service. We never can forget

\*An address delivered at Berkeley Temple, Boston, Nov. 1.

the individualizing work that goes with the Church of Christ; neither can we forget that magnificent work which God has done to make men everywhere in the masses, organized in bodies, organized, it may be, for evil, turn about and face to the right, and serve the eternal purpose of righteousness. And the great way in which we do this is to continually lift up, and never lower, the idea that humanity is the center, that humanity is the root and crown and that institutions serve their purpose just as they minister to humanity, and any church that fails to recognize that is unworthy of its place in the city, falls out of the line of God's activity, becomes a drag upon the churches that stand for the supreme conception of humanity, the real and main conception, advertising the work of the church throughout the country and throughout the world.

Then I want to emphasize this idea, and emphasize it very strongly, that the churches of this city will take the fortune of this city. It is entirely useless for us to say that what we lose at the center we can make up at the circumference. The churches of Boston will not take the fortune of Newton or of Brookline. They will take the fortune of the city of Boston as it exists at its heart and at its center, and if the city of Boston as it exists today cannot be helped and "redeemed" it cannot be saved by any greater Boston. You cannot spread out your population; you cannot call in your reserves; you cannot so manipulate your population that you can do the saving work by that means. It must be done right here at the center, man to man, face to face with the problems that stand so thick about you. And what does it matter, in the providence of God, if the men who come here to be molded into a Christian civilization come from this part or that part of the earth? They are here; they are here on an errand; they are here to stay; they become a part of the common civilization; and what you do for them here, the way you treat them, the way you love them, the future you make for their children, what you do by the means you invent, by the methods that reach them, settles the question of the fate of this church and of every church in this old city of Boston.

We cannot evade the issue, we cannot in any way supplement it by any other work we can do; but right here, just as we are able to take the populations that come in upon us, invent methods by which we can reach them in their own way, not by proselyting, but by the larger methods of Christianizing, entering into their hearts, possessing ourselves of the ways in which we can best reach and guide and direct them, coming into neighborly relations with them, establishing principles of action by which we can act with them and they with us, doing the large work of Christ here among them, we bring them to that future which is the ultimate end of us all.

Of all the churches in this city those of the old Puritan polity ought to stand for such a work. The Puritan used to speak of a church without a bishop and without a king; but he had his church and his state, and he worked them together, as no man before had ever worked them; and if he were here today, he would say in place of church and state, church and city. And he would not live five minutes here but that he would ask his descendants: "What are you doing to realize that old connection that never can be broken, a Christian man, a citizen, living in the full light of his responsibility, and never flinching in the face of any problem, but sticking to it until he saw the end of it, or it saw the end of him?" That is the old Puritan inheritance; that is your inheritance and mine, and we

never can be disloyal to it. The blood in our veins is too thick and strong; and if at any time there seems to be any reason why we should give it over to others, the old spirit will come back. I believe it is here today working this city, to make this city stand for the kingdom of righteousness, as the Puritan tried to make the old home in England stand for that, and took beside it the job of making a new kingdom cut out of righteousness.

In this work of the interdependence of the churches, I think all that work is based upon the plain, common-sense fact of diversity of operations. We speak about that which is common to us all, and we say that if anything ought to be common in its simplicity it is religion. That is true, but it is a truth that is in danger of being greatly exaggerated. There is that which ought to be common to us all, but did you ever notice that it takes a great master or a great event to teach that which is common to us all? One of the best definitions of eloquence I have ever heard is this: "Making the primitive cords to vibrate." But only here and there is a man who can touch the primitive cords. It is the commonplace of our life that we are continually being separated one from another in tastes, in ways of thinking, in all things that tend to fill up the little world in which we live, and we must reach one another in that world, and wherever men are they must be found as they are; you must find certain men in one congregation, and get at them there, and find others in another congregation and get at the sin as it exists there. It is useless for us to say that in ordinary circumstances and with ordinary men you can reach men, get at men, without taking account of their business or their sentiments, the people they are with, the papers they read, all the incidents that go to make up the real world in which a man finds himself; and whatever church does its work, facing its own population, reaching its own multitude, that church is doing its timely, fitting work, providing it always keeps uppermost the one idea that it stands face to face with the common humanity.

But side by side with this lies the fact that the greater distance in which any man stands from the center of attraction, or you may say the center of compulsion in religious matters, the greater the work of reaching him. A great many churches are at the center of attraction. I mean by that that there are various influences which attract or compel nine-tenths of the people who attend a given congregation to attend that church. They would lose social caste if they did not attend church in their neighborhood. They would forfeit their inheritance if they did not attend church. Everything connected with their intellectual movements tends that way. The whole drift is toward that church, and the church is at the center of attraction, or at the center of compulsion.

On the other hand, from a certain church the population has begun to be drawn off. Attractions are pulling on the other side. Compulsions are forcing men away from the church. It is all costly business—getting hold of men and women under those conditions—and the church which tries to do that kind of work, in those surroundings, in connection with those people, must do it individually; and for every individual reached it costs in time, in money, in prayer, in spiritual endeavor ten times the amount that it costs to reach ten times as many who are under the compulsions and attractions of our common Christianity.

Now, as to the special case which confronts us, the interdependence of the city churches—the interdependence especially of the churches



of our polity and order with which this church is peculiarly related. I congratulate the churches of the Congregational polity in Boston upon the era of harmony and of good fellowship which, after days of darkness, has dawned upon them; that without suspicion, that, with a larger liberty and a more sincere fellowship, they are standing today heart to heart, mind to mind, and ready for the purposes of God. I congratulate the Congregational churches of Boston upon the condition of each one of the churches; upon the established power and widening influences of the Old South Church; upon the continuance of its power in its burning zeal of Park Street Church; upon the transplanting of Mt. Vernon Church where its roots can spread and find moisture; upon the illuminating, I might almost say transfiguring, of the Central Church, an object lesson in devout Christian worship; upon the vitalizing of the Union Church, and of the Shawmut Church, and of this church where we are gathered tonight, standing for high, conspicuous leadership in this great idea of humanity in the city of Boston. Is not the outlook encouraging? Is it not invigorating?

And then here is the guerdon of the churches around, ready with their generous support. Why should a man today be discouraged, or hide his head, or think that the problem cannot be attacked and solved? When was there ever a better opportunity to get the churches together with united and hearty consent in this one glorious purpose of redeeming this old city, old in its history, but new in its growing parts and in its changing population?

I remember as I speak, with a sadness which I cannot conceal, the loss which has come to this church of that brave, generous soul, Francis Pratt, whose young life went out in the midst of his glorious support of this church, seeming to take away a prop and pillar from this house of God. I remember a young man who went out from a like enterprise—Joseph Ward—founder of Yankton College, and it seemed as if that enterprise must give way, once his brave life had gone. But the very spirit that he left behind him animated those who were left behind, and today it is rooted with his spirit in its larger proportions and greater purposes. I trust, I pray God, that the spirit of that strong, valiant life that went out from this church may be taken up, not by one man, but by many, and not by men simply, but by the churches, standing, according to his insight, for the great purpose for which this church stands, to show what can be done, not as a forlorn hope, but a glorious incentive to action, leading the way, it may be, in ways that otherwise seem perplexing and difficult, but without flinching, toward the ultimate end which we all have in view of the redemption of the city of Boston.

### THE BRYANT CENTENNIAL AT KNOX COLLEGE.

Among the Bryant celebrations of the season the exercises at Knox College, Galesburg, Ill., must be noted as possessing an especial interest. The fact that many of the Bryants live not far from Galesburg, and among them the only surviving brother of the poet, John Howard Bryant, and also that the Cunningham orator, Mr. E. R. Brown, was in the neighborhood, led President Finley and Dr. Simonds to think that a celebration would be received with marked favor.

The result proved that their anticipations were well grounded. An audience of 1,200 filled the old First Church and listened for two hours and a half to eulogy in prose and verse in honor of America's first poet. Upon the platform were Dr. Newton Bateman, the chairman of the day, John Howard Bryant, Mr. E. R. Brown, the orator, President Finley of Knox College and others. In the audience were many of the leading educators of the West, as well as a large delegation of Bryants from Princeton. Among the interesting fea-

tures were the reading of letters from George W. Cable, G. Stanley Hall, Parke Godwin, Eugene Field, Professor C. F. Richardson and Henry Wade Rogers, and the reading of the Waterfowl and Thanatopsis.

The interest centered largely upon Mr. Brown's centennial address and upon Mr. John Howard Bryant reciting one of his brother's poems beginning with "The melancholy days are come," and upon the reciting of the Monody. Mr. Bryant told of the last time he met his brother in Cummington and of their common joys in their old home. Before another summer came William Cullen Bryant passed away, and in his loneliness the surviving brother wrote the beautiful monody—a poet's tribute to a brother poet. Not one of that large audience will ever forget the pathetic picture as John Howard Bryant read the beautiful words, closing with:

His sun is set; its twilight yet  
Flashes the chambers of the sky—  
A soter flame of spreading fame,  
A glory that shall never die.

### CHURCH EXTENSION IN A WESTERN CITY.

A milestone of progress was raised in Omaha, Nov. 4, in the enlarged and rebuilt edifice of the Saratoga Church. Among the good results of the home missionary anniversary last June was an increased interest in the city missionary work. Under the too rapid expansion of the work in 1886-88 enterprises were started which were nearly stranded later, either borne down by debt or weakened by removals of their supporters. Owing to the severity of the times it was with difficulty that the stronger churches carried their own burdens, and they could do but little for their unfortunate neighbors. The Omaha Congregational Union, under whose auspices much of this work had been started, fell to pieces under the strain and could not be rallied. At the same time both of the leading churches changed their pastors and called men from the East to whom all these interests were entirely new.

Gradually, however, the lost ground has been regained, and while one of the missing churches has removed to another locality it is hoped the other will be saved. Before the home missionary anniversary the Church Extension Society was organized, and Rev. E. L. Ely of Red Cloud was called to the city to the Cherry Hill and Saratoga Churches, and to act as city missionary under the society. The society allied itself as an auxiliary to the C. H. M. S., in the support of ministers, and to the C. C. B. S., to aid church building enterprises.

Mr. Ely came to the work fresh from a successful pastorate at Red Cloud, where his excellent business ability and evangelistic spirit built up a compact, active church. A comfortable home was offered by the parsonage of the Saratoga Church, and his support was secured from three different sources—the churches themselves, the Extension Society and the C. H. M. S. Besides preaching at Cherry Hill every Sunday morning and at Saratoga in the evening, he conducted a service at Pilgrim Chapel, a remote point, where efforts were being made to revive the disbanded Park Place Church. Cherry Hill rallied first, some new families coming into the neighborhood. The church building was renovated, the Sunday school increased and the whole work revitalized. But in Saratoga little progress could be made until the dingy little chapel could be removed and thoroughly rebuilt. It was a Herculean task to undertake in the desperate times, when it was difficult to see where a dollar could be raised. Pledges were gathered from friends in other churches and the C. C. B. S. made a grant to complete the amount needed. The result has been a cheerful church home, seating about 300 people and dedicated entirely free from debt. The dedicatory services were held in the afternoon that the city pastors might be present, and nearly all responded to the invitation. Ad-

dressers of hearty fellowship and cheer were made by Rev. Messrs. G. J. Powell, J. A. Fisher and S. W. Butler. Superintendent Bross, who had preached at the First Church in the morning, made the appeal for offerings and the prayer of dedication was offered by the pastor.

The strength of the missionary work in Omaha also has been greatly augmented by the coming of Mr. A. P. Irvine from New York, who now has charge of the work at Pilgrim Chapel and Park Vale Mission besides his peculiar work in the river bottoms. When Mr. Irvine came to the city two months ago he was greatly moved by the deep need of this dense population on the river bottom, entirely without religious service. It is not a "burnt district," but is occupied mostly by "squatters" families, who are unfortunate, oftentimes erring, living in shanties and having no title to home or land. Into the midst of this people Mr. Irvine went, secured a little house of two rooms and began to make friends. He has satisfied them of his interest and his desire to do them good. This shanty, renovated and furnished by the women of the First Church, answers the double purpose of a home and chapel. Mr. Irvine holds a Sunday school at home in the morning, goes two miles and a half for a service at Pilgrim Chapel, goes three miles further to Park Vale Mission for Sunday school, speaks at a Y. M. C. A. meeting in the afternoon and stays to an after meeting with inquirers, has a gospel service in his chapel later and is back again for gospel service in Park Vale in the evening. The services are all quickening spiritually, and sometimes persons are at once committed to the service of Christ.

Among the other churches of the city St. Mary's Avenue had a delightful service on the morning of the Sabbath mentioned above, and ten persons united with the church, all by letter. The pastor goes into the Y. P. S. C. E. meeting in the evening, which is held in the chapel, and this service glides almost imperceptibly into the evening service, where the pastor makes an address of about twenty minutes. The First Church is rejoicing to find its pastor, Dr. Duryea, gradually recovering his strength, and hopes to see him soon back in the pulpit. Mr. Fisher of Plymouth Church is rapidly gathering the reins in his hand and finds increased strength in all departments of the work. The Y. P. S. C. E. has become aggressive, a Men's Club has been formed, including all the men of the congregation, under whose auspices the evening service will be largely conducted. Mr. Powell of the Hillside church has been very active in the Municipal Reform League, of which he has been the efficient secretary. The work among the young people of his church maintains its effectiveness and he has one of the largest evening congregations in the city.

H. B.

A Latin-English dictionary is being prepared in raised type for blind pupils by Mr. Anagnos of the Perkins Institution in South Boston. This is an illustration of the great advances made in recent years in work for this unfortunate class. A Bible in point alphabet for the blind has been printed in eleven volumes, the last volume having been completed at Louisville, Ky., last May. The preparation of this Bible occupied about one year. The eleven volumes are furnished for seven dollars, and the New Testament for two dollars. The difference between the selling price and the cost is made up from the income of a bequest left for the purpose half a century ago. International lesson leaves for the blind have been issued from the Louisville publishing house for the last ten years, and during that time 4,600,000 leaves have been distributed. Their price is \$1.50 per year, but through money furnished by private subscription they are supplied free to all who are too poor to pay for them. During most of the ten years these leaves have been edited by a daughter of Rev. Dr. John A. Broadus.



## The Home

### THE OLD THANKSGIVING DAYS.

BY ERNEST W. SHURTLEFF, PLYMOUTH.

Sitting silent by the window while the evening's  
fading beam

Turns to lovely gray the winter's silvered sky,  
Not a voice to break the reverie of thought's too  
pensive dream,

Not a footstep—only memory and I.  
From the past the veil seems lifted, and I am a  
child once more.

On the hearth again the old-time sagots blaze.  
Hush! Again I hear the voices of the guests about  
the door,  
In the greetings of the old Thanksgiving Days.

All the air outside is frosty, and in gusts the blithe  
winds blow,

And I hear the distant sleigh-bells faintly ring;  
And against the rime-touched windows comes the  
purring, stirring snow,

Like the brushing of a passing angel's wing.  
But within, O, see the faces that are smiling 'round  
the board,

How they shine with love and gratitude and praise!  
Hushed the voices are a moment for the thanking  
of the Lord,

In the blessings of the old Thanksgiving Days.

There were all the joyful kinsfolk gathered in that  
smiling host,

Aged sire and laughing children, sweet and fair.  
Sorrow haunted not that banquet with her poor,  
unwelcome ghost,

Peace and gladness were the unseen angels there.  
O, the stories, and the music, and the friendly,  
blithesome jest!

O, the laughter and the merry, merry plays!  
Was there ever more of heaven in a happy mortal's  
breast

Than was with us in the old Thanksgiving Days?

That was years ago, and curfews for the loved have  
rung since then.

As tonight I watch the dawning evening star,  
In my dreams I see the mansions Christ prepared  
in heaven for men—

It is there tonight the absent kindred are—  
It is there their feast is ready, and I hold the fancy  
dear

That they often turn to earth their loving gaze,  
And perhaps they, too, are dreaming, as they see  
me sitting here.

Of the sweetness of the old Thanksgiving Days.

If he had not been a homeless wanderer  
probably John Howard Payne never would  
have voiced the homesickness of humanity  
in his tender lyric, *Home, Sweet Home*.  
And if Lucy Larcom had found anchorage  
beside a hearthstone all her own we might  
have missed some of the sweetest senti-  
ments pertaining to domesticity that ever  
have been written. From her standpoint  
of observation as a guest in a multitude of  
American homes she writes: "The worldly  
prosperous learn with most difficulty the  
secret of home rest; whoever loves show  
has not the true home love in him. Those  
are the happiest family circles which are  
bound together by intangible, spiritual ties,  
in the midst of care, poverty and hard work,  
it may be. Whether rich or poor a home  
is not a home unless the roots of love are  
ever striking deeper through the crust of  
the earthly and the conventional into the  
very realities of being." Possibly one  
beneficent result of the present hard times  
will be a strengthening of household ties by  
mutual sacrifice and economy for the sake  
of loved ones. Adversity binds closer than  
prosperity in most cases.

Formerly the time for playing cards was  
restricted to evenings but the game is now  
making inroads into the hours of daylight  
among women to a demoralizing extent.  
We know of communities in which women,  
belonging to families that represent the  
highest moral and social worth of the place,  
spend from two to eight hours of day-

light every week during the winter either  
in being taught whist by professional teach-  
ers or in playing among themselves. We  
can conceive of feather-brained and frivo-  
lous creatures, who shirk the responsibili-  
ties of homemaking and spend their days in  
gossipy boarding houses, wasting precious  
hours of daylight in this fashion, but to  
find morning or afternoon whist clubs com-  
posed of intelligent, church-going women  
is a phase of social life unpleasant to con-  
template. Yet this shameless waste of  
time is becoming alarmingly and increas-  
ingly common. This devotion to daylight  
card playing shows not only a lack of sense  
of the value of time, but indicates a certain  
moral obtuseness which makes it difficult  
for such women to understand the dangers  
which threaten their own homes and soci-  
ety in general.

### THE THANKFUL SPIRIT.

BY MRS. M. E. SANGSTER.

A perfunctory way of offering thanks is a  
snare into which most of us easily fall.  
For example, take one of our commonest  
devotional actions, the saying of grace at  
meals. Do we always bring to that daily  
act of worship our full attention, our rever-  
ent thoughtfulness, our entire and hearty  
union of sentiment and aspiration? In fam-  
ily prayer and in church, where the pastor  
speaks for the whole assembly, and even in  
our closets, are we not occasionally shocked  
to find that we are giving merely a super-  
ficial attention, that of habit and of routine,  
to what we are saying to God?

If this be so in our experience, it becomes  
worth our while to ask whether or not the  
thankful spirit can be cultivated. Does it  
gain, as wealth gains, in the wise using?  
May it be increased by watchfulness, by  
solicitude, by seeking opportunities for its  
exercise? And, on the other hand, may it  
be atrophied by constant neglect, so that  
after a while the very capacity for thankfulness  
may be gone, and the withered soul  
receive and receive with never an impulse  
to gratitude?

Strangely enough, the people of whom  
one would expect the most outward and  
visible expressions of thankfulness to God  
for His goodness are not the readiest in this  
direction. Your neighbor who has lost a  
dear child, your friend who is racked with  
pain, your acquaintance whose ships never  
come in, will seize upon an occasion for  
thanksgiving much more eagerly, as a rule,  
than the other on whom fortune has smiled,  
whose home has known no break, whose  
health is unimpaired. Of course this is not  
invariably the case. There are happy ex-  
ceptions. But, generally speaking, it is  
true of each of us that

Trials make the promise sweet,  
Trials give new life to prayer;  
Trials bring me to His feet,  
Lay me low and keep me there.

The dark and cloudy day, the bitter cup  
remind us of our need of the Father and of  
His readiness to help in our need. We are  
brought in touch with the divine when our  
human extremity makes us clasp and cling  
to the everlasting strength. And then,  
realizing how we have been saved, how we  
have been pulled through when our own  
strength was weakness, we put on "beauty  
for ashes, the garment of praise for the  
spirit of heaviness."

It is a wonderful thing, and a sweet be-  
yond description, to be always thankful.  
Old Matthew Henry, in his quaint fashion,

once observed that thanksgiving at its best  
was thanks-living. "My husband," I heard  
a lady remark, "feels thankful all the while;  
I only know that I ought to feel so." To  
know how one ought to feel is one great  
step forward, but to live ever in the atmos-  
phere—the pure, sweet, exalted atmosphere  
—of thankfulness is much more.

Our beautiful national custom of setting  
apart a day for thanksgiving annually must  
never be suffered to fall into desuetude.  
The home day, when the clans gather and  
rally, when bearded men, having traveled  
for days, arrive breathless and eager at the  
old threshold to keep Thanksgiving among  
kith and kin, when troops of grandchildren  
surround the old table, when all the land  
is thrilled and moved because of the great  
feast—this day is so peculiarly our very own  
that we must always hold it dear. Its  
religious and its social character should  
continue to be interchangeable, and the con-  
secration to God should but make the  
separateness of its home joys the more  
precious.

Thankful in spirit, yes, we may be this,  
though we have our private and personal  
griefs, our hours of loneliness. Then to  
comfort some one else may be our best com-  
solation, to uplift some bowed-down soul  
our own signal for exaltation.

### MY BEST THANKSGIVING DAY.

BY FRANCES E. WILLARD.

I enjoyed fifty-three of them in the home  
over which my mother presided for sixty  
years. The sacred traditions of New Eng-  
land, where this patriotic feast originated in  
early days, and was celebrated with reli-  
gious fervor as well as whole-hearted home  
loyalty, were part of my inheritance. In  
the far West we loved this festival more  
dearly than any other one of all the year,  
because it was a link with the old hearth-  
stone of the heroic generations who

Came to seek what here they found—  
Freedom to worship God.

Very rarely did we spend Thanksgiving  
Day elsewhere than in our own home, but  
as our circle dwindled we thrice accepted  
loving and considerate invitations from kin-  
dred and close friends to join their larger  
and more cheery group of home-comers.

Nov. 30, 1893, found me, "the last of the  
household," in Lady Henry Somerset's Cot-  
tage, Reigate, with my faithful friends,  
Anna and Bessie Gordon of Auburndale,  
whose own bright home, like mine, had been  
broken up, that being the first time in a  
generation when no light had shone from  
its hospitable windows. By the considerate  
kindness of our hostess, who was herself  
necessarily absent in the north of England,  
holding temperance conferences and mass  
meetings, every arrangement had been made  
for an American Thanksgiving dinner. The  
turkey was worthy of Wisconsin or Massa-  
chusetts either, the stuffing had the old  
home flavor, the sweet potatoes were there  
in their warm russet jackets, the cranber-  
ries were *en regle*, and apple pie and coffee  
capped the climax of the feast. As we  
gathered round the flower-decked table we  
remembered, with deeper pathos than words  
could tell, the present and the absent in our  
thanksgiving blessing, and after dinner we  
sang the sweet thanksgiving song of Will  
Carlton, the well-beloved home poet:

We thank Thee, O Father, for all that is bright—  
The gleam of the day and the stars of the night,  
The flow'rs of our youth and the fruits of our prime,  
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—  
The sob of the tempest, the flow of the tear;  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast—  
The harvest that glowed and the wealth that in-  
creased;  
For never a blessing encompassed earth's child  
But Thou in Thy mercy looked downward and  
smiled.

We thank Thee, O Father of all, for the power  
Of aiding each other in life's darkest hour,  
The generous heart and the bountiful hand,  
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be—  
For hopes that our future will call us to Thee;  
That all our eternity form, through Thy love,  
One Thanksgiving Day in the mansions above.

But there is not a law of life more certain in its operation than one expressed in the old-fashioned words, "It is more blessed to give than to receive." We had resolved that the orphan girls from the St. Mary's Home, established many years ago in Reigate by Lady Henry, should have a good time on that evening. It had been planned to have a surprise serenade to Anna Gordon, who had arrived that morning from America, and as these young women had been organized into a "Y," they all wore the white ribbon and welcomed her with that song which is a growing favorite of our women, "We all belong," singing it under the windows of my pretty den, brilliantly lighted for the occasion. Anna made them a speech, after which they were invited into the dining-room, where they sang other songs familiar to White Ribboners, but coming with unusual pathos from the lips of girls most of whom had never known the love of father or mother, and who were rescued from the London slums by the loving-kindness of our English leader, who founded the Home in memory of her father, Earl Somers, as her first independent act on becoming heir to his estates.

The part assigned to me was to sing the solo in Mary T. Lathrap's grand hymn (than which there is none I am more fond), "There's a shadow on the home." I explained to the girls that I sang a sorrowful part in my character of a veteran White Ribboner, who had been twenty years at work to help gather up the groups that now in ten thousand towns and cities are trying to hold the fort for the protection of the home and to enlist others to help them in their sacred task. I told them, too, that I should have sung my part with fuller tones and clearer if I had not talked so much through all those years trying to explain what we mean by the white ribbon, the hour of prayer, the plan of work and the spirit of the gospel temperance movement. It seemed like an inspiration to them, as their fresh young voices joined in the chorus, when my minor key was over.

We are coming to the rescue, we are coming in our youth.

We then played games with them, after which it occurred to me to invite them to come up to my den two by two and look around, promising them that another time they should see "her ladyship's." So I took my usual seat at my writing table, that they might know just how I worked, the table being well heaped with unanswered letters and proof sheets to be corrected. Their interest in the minutest little adornment of my room was beautiful to see—brackets, flowers, growing plants, pictures, all claimed their careful and enthusiastic attention. Led by one of the older girls with a "hip hip," they gave three cheers for "her ladyship," and then all clapped their hands in unison—an English method of climax after the hurrah, which is most

effective and ought to be imported to America.

But most of all was it touching and significant to see the groups around my mother's picture. The gentle wisdom of that worn face seemed to have a special attraction for these unbefriended ones who missed so early the shelter and tenderness of a mother's hand upon the head and a mother's prayers wafted to God for their protection and happiness. They spoke softly to each other, and whenever a new group came into the room called them at once to see that picture embodying the best that life had granted me and denied them for what reasons we cannot know now, "but we shall know hereafter." The pathos of it all—the unspoken tragedies of these young lives, the immeasurable loss to them of having missed that sense of home, the uncertainty of their future—all combined to endear them to us and make us glad that we could brighten life and lend a ray of inspiration to hearts that had missed so much and suffered so cruelly.

When they had given us their affectionate good by we three sat down together and said to one another we could not have believed, "with so much gone of life and love," we could have "still lived on" to feel so glad upon Thanksgiving night—to feel in some deep and holy sense it was the best Thanksgiving we had ever known, because we had confessed in a truer way than on any previous recurrence of this happy festival "the tie that binds" the universal brotherhood and sisterhood of humanity and the equal and loving Fatherhood of God.

### THREE THANKSGIVINGS.

BY SOPHIE MAY.

Three families in Palermo began at the same moment to discuss Thanksgiving—the Palmers, the Dreads and the Pinkhams. The Palmers were so-called aristocrats, living in a brown stone mansion far above the din and stir of common workaday life. Half-way down the hill were the Dreads, in a tan-colored cottage, snuggled between woodbine and lilacs, with a bit of front yard large enough for a lawn-mower to turn around in. At the very foot of the hill, down-hearted and ashamed, was a weather-beaten tenement house, the upper left-hand corner of which was devoted to the Pinkhams, who had been in easy circumstances until the pretty Susan married a spendthrift, who wasted all the family money. Now Susan was a feeble, sorrowful widow, quite dependent on her sister Harriet, who supported the two by doing plain sewing.

"We might as well keep Fast Day next Thursday, and not call it Thanksgiving," said low-spirited Susan. "Nothing in the world to make a pie of, and a turkey is out of the question."

"Corned beef and potatoes make excellent hash," said Harriet, brightly, "especially with beets. And what's your objection to hasty pudding for second course?"

Mrs. Craig's only answer was a plaintive sigh. The Pinkhams had never before been reduced to hash for Thanksgiving.

"And who knows, Susan, but we may be invited out for Thursday? Things like that have happened before now," pursued Harriet, with persistent cheerfulness.

"Yes," said Susan, shivering drearily. "Yes, before I lost my husband and my health and my property, and settled down on you like a dead weight, sister Harriet."

There, you needn't say a word; I'm going to have a good cry."

"Poor thing!" thought tender-hearted Harriet. "She wouldn't give way so if she had proper vitality. What she needs is nourishing food. Still, I don't see how I can buy anything to tempt her appetite when I'm in debt three dollars and a half for that last medicine."

At the very time Susan Craig was indulging in "a good cry," Mrs. Prescott-Palmer on the hill was counting her silver. Silver is a burden when so many tramps walk the earth.

"Mr. Palmer," said she, sweeping an emphatic gesture with the pie knife, "we must have a Thanksgiving party."

"Must, my dear?"

"Yes, it's our turn. Brother Edward asked us last year."

"Humph! What if he did? I hate dinners."

He had reason. There was never any comfort in the house three days beforehand or three weeks afterward.

"But my dear husband, it's useless expostulating. A Thanksgiving dinner has always been customary in the Prescott family and will be expected."

"Humph!" said Mr. Anthony Palmer again. "And what of my sister Mary?"

"Mrs. Drew will look for an invitation," returned Mrs. Prescott-Palmer, with a frigid glance at the gold egg spoons. "Have I ever been accused of slighting my husband's relatives?"

This meant that the widow Mary Drew of the tan-colored cottage would be bidden to the great Palmer festival. She knew this was the year for it. Moreover, she had seen Mrs. Palmer's velvet carpets in the back yard; those carpets always came up before a grand dinner.

"O mamma," cried Betty Drew, in transports. "Is it Aunt Martha's day? Think of the oysters and goose and ice cream and strawberries! Won't it be festive?"

But to Betty's surprise her mother dropped her broom and sat down, looking the image of despair.

"I can't go, Betty; don't set your heart on it. The last time I was in that house your papa was with me, and I can't go now without him. I only hope we shan't be invited."

Then to herself she added: "It is simply a torture to sit at table with those purse-proud Prescotts. Is there no way of escape? Suppose I should make a little Thanksgiving dinner myself before Mrs. Palmer has time to invite me? But I can't afford the expense. And whom could I ask?"

"The poor ye have always with you." What brought these words to her mind? And why did she think in the next breath of her old friend, Harriet Pinkham?

"The last time I saw Harriet she was at Lime Street, but about to move into a tenement house. I've a great mind to look her up. Maybe now a small turkey, a tapioca pudding and mince pie would seem like luxuries to her and Susan. Things go by comparison in this world. As the Prescott-Palmers to me, so I to the Pinkhams—I mean as regards wealth."

In the afternoon Mrs. Craig, sitting alone in her narrow quarters upstairs, heard a knock at the door, and there on the threshold stood golden-haired Betty Drew, wrapped in white furs, looking like a carrier-dove, for she bore a note in her mouth, both hands being required in her attempt to lift the rickety door-latch. "Tell your mamma



she is very kind, and we shall both be delighted to go," cried Mrs. Craig, brightening like the sky after a shower. Her "good cry" had wonderfully cleared the air.

Thanksgiving Day was fair and bright. There were goings to and fro from family to family, but no one in the city dreamed of the sympathetic connection of those three houses—the mansion, the cottage and the tenement. "The electric cord with which we're deeply, darkly bound" was pulsing warmly from Mr. Anthony Palmer to his sister Mary, and from sister Mary to Harriet Pinkham and Susan Craig.

"So Mary can't come," said Mrs. Prescott-Palmer, with undisguised satisfaction. "It's just like her to invite somebody outside the pale of civilization."

"Indeed it is," thought Mary's brother, with a rush of the old affection for gentle little Mary. "If I could only steal out and sit down with her and her humble guests it would be an immense relief, and I might almost forget I have married an heiress. Silver and cut glass and everything else on my table that shines—plenty of dazzle, but nothing that warms the heart. Dear little Mary, I envy you today."

"Mr. Palmer, you're so absent-minded. Here I've asked you twice about that Madeira, and got no answer. If you would only be courteous like Annette's husband! Though that's hardly to be expected, I suppose, from one of your early associations."

"Yes, yes, my dear," responded the millionaire, wearily, taking up again his thread of thought in this wise: "I'm going to give myself a new sensation. I'll send Tom over to the brown cottage and bid him slip a hundred-dollar bill under every one of the plates. If Mary can afford to befriend our old schoolmates—why, so can I! Mary, Betty, Hattie and Sue—only four hundred dollars. And if Martha hears of it—why, it's a good cause, and I can stand a little scolding."

To be brief, the tenement came to the cottage that day in person and the mansion came there by proxy. The hostess placed the precious bills under the four plates with four separate thrills of delight.

"Bless Tony's heart, I'm afraid I can't keep it to myself till dinner is served."

But she did, and such a hilarious feast of surprise and joy and gratitude as graced that modest board!

Harriet Pinkham "hoped nobody would mind her wild behavior, for she felt as light-headed as Jack climbing the bean-stalk."

Mrs. Craig "begged pardon, but couldn't help crying, it was so unexpected."

Betty "wondered how Uncle Tony happened to think of such a beautiful thing."

"It was the Lord's doings," responded Harriet, folding her hands under the table-cloth.

"And it was He who whispered to me, 'The poor ye have always with you,'" was Mrs. Mary's thought, and it startled her.

Skeptics that we are, are we not startled always when a whisper seems to come to us from heaven?

The brown cottage and the weather-stained tenement never forgot that Thanksgiving. In the mansion it was memorable as the time when the cook broke the soup-tureen that never could be matched. This calamity was so dire that it quite eclipsed the loss of the four hundred dollars. Mrs. Prescott-Palmer only scolded half an hour over her husband's folly. Then she went back to the tureen—and stayed there.

"The happiest Thanksgiving I ever knew," mused Mr. Palmer, who was not listening. "I distinctly think I'll try the same sort of thing another year."

### DAY BY DAY.

BY CHARLOTTE MELLEN PACKARD.

For common gifts we bless Thee, Lord—  
The hearing ear, the eye to see  
Beauty forever round us poured  
In sweet and varied ministry.

We bless Thee for the wholesome air,  
For showers that fall and suns that warm,  
For darkness, and the truce to care  
Sleep brings with many a soothing charm.

For gentle courtesies of life,  
For dear communion, friend with friend,  
Those hours with sacred meaning rife  
When love looks to no earthly end.

We yield Thee praise for sovereign power  
That steadies us o'er gulfs of pain.  
Shall we forget Thee in the hour  
That leads us back to peace again?

Let not our gratitude delay  
Till good withheld constrains the prayer.  
Give clearer vision, that we may  
Hold common blessings as if rare.

### UNNECESSARY WORK.

BY ANNA BARROWS.

One reason why housework is considered drudgery and commands no higher price for its performance is that it involves so much unnecessary work. When there is so much to be done in the world, have we any right to spend an hour over some process which, under proper conditions, need not require half that time? Many of these processes which we carry out unthinkingly are but legacies from our ancestors, which were originally caused by imperfect conditions or ignorance of proper methods, while others have been added by our own whims or notions of higher civilization.

Are we not, in many instances, taking two steps where one would do as well? Much of this unproductive labor is caused by lack of forethought or lack of knowledge. A few illustrations may suggest other points of possible improvement. In making pastry it is desirable that everything be kept as cold as possible, hence the shortening should be rubbed into the flour instead of melting it and adding with other liquid. But raised doughs should be mixed with warm liquid, so there the shortening, if used, may be melted in the warm liquid and the yeast and flour added when the liquid is sufficiently cooled. Yet some recent cook-books give directions for making bread by rubbing butter into the flour and then adding the liquid, and doubtless many housekeepers are toiling on in that way instead of making the warm milk or water do the work. In the same way most recipes for raised cakes and buns are so complex that many are deterred from making these delicious cakes.

Because it is desirable to beat eggs thoroughly for cake it does not follow that the same effort is needed for making custards and the like, but here again much strength is often wasted with only bad results in the custard, which will be less smooth and more watery.

Time and strength are often wasted in rolling dough that sticks to the board or in beating whites of eggs and jelly together for a snow pudding when chilling the mixtures would produce the desired results in

less time and with little outlay of strength.

The most subtle foe with which the housekeeper has to contend is dust, and the knowledge gained by scientists regarding the habits of bacteria strikes dismay to many hearts. There seems to be but one way to plan our campaign against this foe, and that is to allow it no foothold. Instead of that we seem to strive to provide most attractive resting places for the enemy; we buy furniture with elaborate carving and upholstery, we cover our walls with bric-a-brac, we pile up books and papers. Then, when we feel impelled to contend with this evil, we give our heavy carpets a vigorous sweeping and allow the dust to settle on every projection we have provided for it. Even if we are careful in sweeping and allow no dust to rise, some will be deposited with every current which enters the doors or windows.

A few years ago, when efforts were made to reform the New England diet and strike out pies from the daily menu, it was quite the fashion to picture the martyrdom of the poor women who were doomed to roll pie crust sufficient to satisfy their unfeeling families. Today it might be appropriate to call attention to those who are condemned to wash the dishes for the family table. Considering that all our food is destined to enter by one channel into one compartment of the body, are we not a trifle over-nice in requiring a different knife, fork and plate for each article we eat? Are we not straining at a gnat regarding food and swallowing a camel in the air we breathe? Might we not do well to change our clothing oftener and our dishes less frequently?

Yet in some instances we do unnecessary work in the way of washing. There is little gained in beauty by serving a fish or a mold of ice cream on a folded napkin, and the napkin cannot be washed easily after such treatment. Some housekeepers have special cloths to use for wiping meat and fish before cooking, and these must have the nicest care in washing to make them fit for a second using, yet in every household there must be plenty of half-worn cotton cloth, which might be used once and then burned, or scrim cloth, costing five cents a yard, is surely less valuable than the time which would be used in washing the nicer cloths. Occasionally it is well for us to call a halt and see just where matters really stand in our individual households. Too often the housekeeper places no value upon her own time or that of her handmaiden. Until we realize that time is money the worth of domestic duties will be underrated.

It may be that the multiplication of calls coming to women from duties outside their homes in this nineteenth century is the method Providence takes to simplify our system of housekeeping. Certainly it has been repeatedly proven that the woman who has outside interests finds less drudgery in housekeeping, and she who has learned methods of business is apt to apply them in administering her home to the greater comfort of its inmates, while the woman who gives all her time and strength to the daily routine of the house magnifies petty details and becomes autocratic, allowing no deviation from her "ways." Many women capable of better things wear out their lives pattering over matters of slight importance, though they suppose themselves, in so doing, to be devoted to the best interests of their homes.



## SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

A THANKSGIVING LESSON.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

### THE PILGRIMS.

#### 1. Why they left England.

Threats of the ruling people of England.

#### 2. Where they went.

Holland.

America.

New England.

#### 3. Who drove them from England?

King James the First.

#### 3. When and how they came to their new home.

Sixteen hundred and twenty; shore of Cape Cod; stone, Plymouth Rock; soldier, Miles Standish.

#### 5. What officer did they choose before they landed?

Governor (John Carver).

#### 6. What native friends had they?

Indian chief, Massasoit,

Visits the colonists kindly.

#### 6. What native foes had they?

Indian tribe called

Narragansetts plotted to destroy the whole colony.

#### 8. What native food had they?

Grain (Indian corn or maize).

Materials for illustrating this lesson:

Bibles, maps showing England, Holland and America, common and colored pencils, for each child eight little one inch squares and eight strips, two by four inches, of cardboard or heavy paper. On the strips write, before the lesson, the eight questions given above. The answers are to be written by the children on the other side of the cardboard slips. After this they are to write the first letters, T, H, etc., on the little squares and see if they can form a word of them. When they have discovered the word, "Thanksgiving," let them trace over the first letters on the slips with colored pencils. (Little ones who cannot write can do this part.) Let the children open their Bibles and read Ps. 95, 103, 107 and 92: 1-6; 105: 1-6. Tell them to find and count the words, "praise," "thanks" and "thanksgiving" on ten or twelve pages of the book of Psalms. If we should do this with the whole Bible we should find it full of thanksgivings. We will learn about one special thanksgiving time. Read or tell the first six chapters of Nehemiah. (Children like the story and it is full of points for personal, practical application.) The people were not only happy over the work done but grateful to God, knowing that without His help they could not have done it. Make clear the difference between mere gladness and gratitude to God. Read Neh. 8: 1-12. What a beautiful picture of the right way for a Christian nation to keep a day of thanksgiving!

There are several points for suggestive comparisons between Nehemiah's thanksgiving and the history and meaning of our own Thanksgiving Day. Tell the story of the Pilgrims as a series of word pictures based on the eight questions above. Good, honest people in England who, because they wanted to worship God in their own simple way, were cruelly treated, their property taken, their leaders put in prison. They were threatened with worse treatment if they did not give up their way of worshiping. They could not bear it, so they left their pleasant homes and went to a strange country—Holland. (Show map and describe how unhomelike it must have seemed to them.) After a few years their children seemed more like Hollanders than English lads and lassies. They longed for their own laws and customs and language.

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They heard of English people going to a far-away new land. "There," they thought, "is a chance for us." So one hundred of the youngest and strongest of the Pilgrims started across the great ocean. Tell of the long, hard voyage (how tired the children must have been) and of reaching the new shores at last. No doubt the little folks were so glad to get off the tiresome old ship that at first it seemed like a picnic. But fancy—no homes, no school-houses, no churches, no stores, no people to be seen, winter time, too, and nothing there but woods and land and sky and sea.

Read the poem, Landing of the Pilgrims. Tell of the cutting down of trees for log cabins, of all the hard work and lack of common comforts, of the suffering and sickness and deaths of that first severe season. Tell of the time when there were only five grains of corn for each person; then when their crops came and they had the Thanksgiving feast and invited the Indians to share it [Neh. 8: 10]. Let the children think of what they probably had to eat and then of the many good things, enjoyed so freely now, which they could not have. But they were so thankful to God for His protection through long months of danger and trouble that they counted their mercies instead of thinking of what they lacked. Let the children write out a list of their blessings of the past year and count them.

### A BRAVE BOY.

Several officers in our late Civil War were asked recently to tell the bravest thing they ever witnessed. Col. T. W. Higginson, in the *Inter-Ocean*, relates this incident as showing greater courage than to face the cannon's mouth:

On mature reflection, passing by some hairbreadth escapes, I should award the palm to something done by a young assistant surgeon of mine, not quite twenty one years old, Dr. Thomas T. Miner, then of Hartford, Ct. It was at an exceedingly convivial supper party of officers at Beaufort, S. C., to which a few of my younger subalterns had been invited. I saw them go with some regret, since whisky was rarely used in my regiment and I had reason to think that it would circulate pretty freely at this entertainment. About Dr. Miner I had no solicitude, for he never drank it. Later I heard from some of the other officers present what had happened.

They sat late and the fun grew fast and furious, the songs sung becoming gradually of that class which Thackeray's Colonel Newcome did not approve. Some of the

guests tried to get away, but could not; and those who attempted it were required to furnish in each case a song, a story, or a toast. Miner was called upon for his share, and there was a little hush as he rose up. He had a singularly pure and boyish face and his manliness of character was known to all. He said: "Gentlemen, I cannot give you a song or a story, but I will offer a toast, which I will drink in water and you shall drink as you please. That toast is 'Our Mothers.'"

Of course, an atom of priggishness or self-consciousness would have spoiled the whole suggestion. No such quality was visible; the shot told. The party quieted down from that moment and soon broke up. The next morning no less than three officers from different regiments rode out to my camp—all men older than Dr. Miner and of higher rank—to thank him for the simplicity and courage of his rebuke. It was from them that I first learned what had happened. Any one who has had much to do with young men will admit, I think, that it cost more courage to do what he did than to ride up to the cannon's mouth.




# PIE

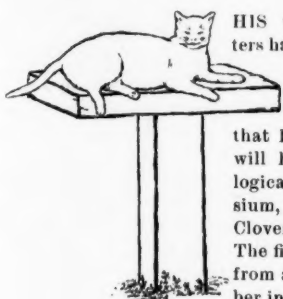
## NONE SUCH

## MINCE MEAT

Two large pies are made from each package of None Such Mince Meat. For sale by all Grocers. Be sure you get the None Such—avoid imitations.

MERRELL-SOULE CO., Syracuse, N. Y.

## The Conversation Corner.



THIS week's letters have to do so largely with cats and dogs that I think we will have a zoölogical symposium, with Kitty Clover to preside. The first letter is from a new member in

MALDEN, MASS.

Dear Mr. Martin: Thank you very much for the stamps [Japanese coupons]. I have 785 stamps in all. When I am a man I hope I can write as good a letter as you do. [Your writing is better than mine—ask D. F.—Mr. M.] The dog in the Corner looks just like an English setter we used to have. His name was Duke. I know you must like little boys. [Correct!—Mr. M.] I was seven years old last March. Sometime I would like to join the Cornerers. Much love from Gordon W.

You are a Cornerer now, my dear boy! You hear the Corner read, you have written to the Corner, you have a Corner stamp list, you have invested in the Corner Orphanage Fund in Japan—you are as much a member as any of us. The next correspondent is still younger:

Dear Mr. Martin: My name is Infant. I was born on a farm many miles from where I live. One evening, when I was very young, I ran away and followed one of the farmer's sons when he walked home with a girl friend. He did not want me to go and treated me badly with the toe of his boot. I saw the house where the girl lived and stayed in the wet grass all night. The next morning I saw a lady standing at the front door. I went boldly up the steps and asked her to let me in. She opened the screen and picked me up and said, "You poor, bedraggled little kitten! Where did you come from?" Another lady said, "Where did you get that infant?" So I was called *Infant*, and that was the way I got my name. My mistress and I understand each other. When she finds a mouse I catch it for her. A young friend of mine has drawn some pictures showing why I ought to be a Cornerer. Please give my respects to Kitty Clover. Your true friend, INFANT.

It is not stated where "Infant" lives, but the "young friend" dates her letter at Exeter, N. H.:

Miss B—, my drawing teacher, says that cats are the hardest kind of animals to draw, and that few children can draw a cat that looks like a real one. . . .

The picture cats are nicely drawn, with tails ingeniously curled up into interrogation points, but I know that D. F. would not admit them all!

NEW JERSEY.

My Dear Mr. Martin: You made a reference to my cat in the Corner last spring as an "angel in fur"—it was a great surprise to us to get into the paper, I assure you. A little account of the cat's name and family may interest the Cornerers. In the first place she comes of a very aristocratic Maltese family. Her three brothers and sisters all possess the *extra toes* over which there was such a discussion in the Corner at one time. She herself, however, has only the ordinary number. Her name is *Olvaeasubricunda*, which is the title of color given by Struve, the celebrated Russian astronomer, to the star Alnitak, *zeta Orionis* [I cannot give the character for *zeta*, as some printers do not understand Greek.—Mr. M.], the lowest star in Orion's belt. It means "slightly reddish olive." We call her *Cunda*, when we are in a hurry!

I took her little "Funny-Foot" brother down to my astronomical friend in Chatham and this is the name that awaited the innocent creature: *Onadu-d-din-Abn-Yahya-Zukariya-ibn-mahmud-ansri-al-Kazvini*. If D. F. happens to be an Arabic scholar he may want to change some of the letters. [No change will probably be necessary.—Mr. M.] I do not think any of the words are other than proper names. Of course the Cornerers all know who *Kazvini* was. [But do they all know?—Mr. M.] The cat still lives and comes to breakfast at the call of *Kazvini*. So much for cats. Seeing your exchange list, it

has occurred to me to become a stamp collector. I have an old but fine collection made by another, to start with. What am I to do? Is it too late to do anything? L. N. M.

O no, never too late to do good! Select some correspondents from the list and arrange for exchanges. You may have some old and valuable duplicates. I copy for you a cutting just sent me by a well-known knight of the editorial scissors:

A German professor urges the encouragement of the habit of making stamp collections on the ground that it develops the color sense [so that one may be able to discern a "slightly reddish olive" star or cat!—Mr. M.], teaches children to observe minute differences, and makes them familiar with the names of various countries, thus stimulating their interest in geography.

And now, on the heel of these magniloquent cat names, comes a singular request:

HUNTINGTON AVENUE, BOSTON.

Dear Mr. Martin: We have a new kitten at our house as successor to Midway, which you advertised in the Corner last spring. We want a name for this one and have hunted through the Century Dictionary to find one that suits us, but in vain. I therefore make this offer to any Cornerer: for the best name for a lively, affectionate kitten sent in to you before Dec. 20, I will present the sender with ten shares of stock in your Okayama Orphanage Fund and a dollar bill besides. Yourself, D. F. and I will constitute the committee of award. Yours in great need and great expectations, H. A. B.

I accept the proffered honor of the chairmanship of this committee for sake of the friendly intercourse to be anticipated in its consultations, but would suggest that no name be received more than half a mile long, nor in any language unfamiliar to the Foreman. Ought astronomers to be allowed to compete?

Here is a paragraph in Alice G.'s letter which was crowded out two weeks ago:

I enjoyed Pan's letter in the Corner, and the picture of puss in the barrel made me think of the three little kittens that were born in my father's church the other day.

Although Alice does not offer any prize for names, I suggest—if she has not already named the feline trio—the following: *Kittcesia*, *Maltesia*, and (Sarah Noah mentions the third) *Polynesia*—with a nickname that's easier!

Speaking of cats' names, I met in a recent trip into the country a fine cat, named *Snoozer*, its young mistress said, after a cat in Mary Wells Smith's "Jolly Good Times in Hackmetack." This reminds me to mention a new book just out [Roberts Brothers. \$1.25], written by the same author—*Jolly Good Times Today*, in which one of the characters is Kitty Clover. This was not our K. C. at all, nor even a cat, although her signal to her friend Amy, the principal heroine of the book, was a *p-u-r-r*. It is a beautiful story of happy child-life, with a tender touch of sadness in the fact mentioned by the author in the preface that Amy, who was her only child, and for whom she wrote the book, "before its completion vanished for a time from our sight into that unseen world whose light always shone around her."

Mr. Martin

I want to thank the large number of Cornerers who have contributed to the gift for Mr. Martin and to say that we wish to have our little "surprise" in place by Christmas-time. So if anybody else is intending to send, he or she must not wait later than Dec. 15. Nothing over five cents accepted from one person. I will let you know later what we decide to get. D. F.

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Best  
Oatmeal

in this country—  
which means best  
in the world—is

H-O Hornby's  
Oatmeal

Free from hulls  
—no specks or  
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sweet, clean, delicate.

Steam  
Cooked  
That's Why

H-O {Hornby's} Company, N. Y.  
Oatmeal

## Old-time Holidays

By Clifton Johnson, Illustrated by the Author

**I**N the farmer's family of twenty-five years ago the advent of a new year was sure to be marked by the taking down of the old almanac that hung on a peg by the fireplace and the putting up of a new one in its place. Then the new year slipped smoothly in and began to grow old, and its first day was just like any other working day.

But on New Year's Eve, in rural communities that had the least spark of enterprise, the young people went to a ball. They were not content to have the ball in the home village, but each young man must needs get out his horse and sleigh, and secure a young woman for company, and drive to a tavern in a neighboring town that had been agreed on as a meeting place. There at the tavern the company had supper and afterward spent half the night dancing. The feast that preceded the ball was known from its chief dish as a "turkey supper." Aside from the turkey the company was regaled on biscuit and butter, cake and tea and coffee. On one occasion it is related that oysters were substituted for the turkey, but the unwisdom of this proceeding was demonstrated when various of the young ladies refused to partake of the strange dish.

Fast Day was the first real holiday of the year. As kept then it would not be in our modern thought a holiday at all, unless the word is given its original spelling of holiday. It was a quiet, sober day, much like a Sunday, with some points of cheerfulness in Sunday's favor. Little work was done, and the idea of playing or visiting on such a day would have been shocking. There was a morning service at the meeting house, and everybody attended it as religiously as if it had been on "sabbaday." In the afternoon the people gathered again at the same place to a prayer meeting. Few persons really went without food on Fast Day. The rule was to have light lunches instead of the regular breakfast and dinner, and to have a feast for supper. There were those, however, so strict that they made the fast literal.

Election day, at the time I write of, came in May. At home it was made memorable by the making of "election cake." The name of this cake has a dignified and elaborate sound, but the cake itself does not bear out one's anticipations. It was simply a plain raise cake. It did not always even have raisins in it, and as for frosting that was a thing almost unheard of in country districts in the early part of this century.

In the afternoon the women, excepting those who acted as entertainers, went visiting and stayed to tea. The days were long and the evenings short, and the men did not go to these parties, save, perhaps, to bring their wives home.

Town meetings and elections were held in most places in the meeting house, though occasionally a schoolhouse served the pur-

elaborate. In the smaller towns it was only an occasional man who felt he could afford to have a special gun and uniform for his militia work.

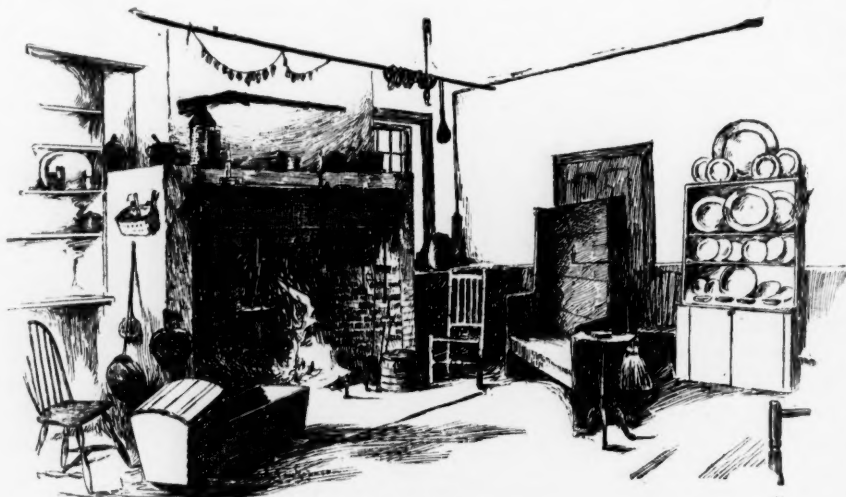
On the day appointed the village warriors would gather on the common in front of the meeting house directly after dinner. There they spent the afternoon marching and counter-marching, led by the stirring notes of a

fife and drum.

As usual on such occasions, considerable toddy and other liquors were drunk. In those times not even a church could be raised or a minister ordained without a liberal supply of liquors for the participants, parson and all. The May training day was not a full-fledged holiday for the whole family. The women and children usually stayed at home, though the small

boys were pretty sure to tag after the men folks—a habit that continues to characterize small boys even to the present day.

In the autumn all the militia companies



AN OLD NEW ENGLAND KITCHEN

pose. Town meeting day occurred early in March in weather that was usually cold and disagreeable. The day had no observance in the homes, and no visiting and no raised

cake commemorated it. There were towns, however, where town meeting day came in April. In such places it was the habit of the men who did not care to attend the meeting to get together and play ball. In a large town there would be several such gatherings in its different districts. In the evening there would be a social gathering at some farmer's house, and not only the young men who played ball would be there, but the young women of the neighborhood. May was the month for training day. This was a day set apart for drilling the militia. Every town had its company, and large places would have two and even more. Old Hadley, for instance, had one company with a good deal of tone and style about it which called itself "The Independent Company," and a second and more plebian company which was dubbed derisively, "Old Floodwood." Each man of "Old Floodwood" wore white pantaloons, a blue coat and had a feather in his hat. Of course the crack company was even more brilliant and



A CUPBOARD AND ITS TREASURES



of the county came together for a "General Muster." Each town sent along with its men a supply of bread and meat, and it was very like real war in its way. The whole population of the country round flocked to the meeting place and gazed with admiration and awe on the maneuvers of the troops. They marched, they fired, they divided up, and they fought sham battles. The officers all had uniforms. The men, as a rule, had neither uniforms nor modern guns, but dressed in citizens' clothes and carried their old flintlocks.

To the wide-eyed, open-mouthed youngsters among the spectators the occasion was a glorious one. The pomp of war as presented to their eyes filled them with thirst for glory; the officers, in their gaudy uniforms and their epaulets and shiny swords, were haloed heroes to the boys' minds; and the excitement of the sham

was singing and prayer and a Fourth of July oration. Finally, the crowd went to the tavern and had a grand banquet, and toasts were drunk and speeches made, and patriotism swelled in every breast.

Christmas Day got very little notice and Washington's Birthday none at all. Birthdays in general were rarely or never made the occasion of a party, and birthday presents, wedding presents and Christmas presents were almost unknown.

Thanksgiving was the typical New England holiday. It was one of the days that old-time people reckoned by. It was the dividing line between summer and winter. All the harvesting and autumn work was supposed to be done, and everything about the farm was ready for snow and hard freezing. There had been a corresponding clearing up and a stowing away of good things for winter use in doors.

Sunday, for at that time the Sabbath was universally regarded as beginning at sundown on Saturday and ending at sundown on Sunday.

Monday was washing day in Thanksgiving week just as in every other week in the year. Tuesday, after the ironing was out of the way, several dozen pies were concocted and baked in the deep brick oven. Apple and pumpkin pies were in the majority, but other and more delicate kinds were not lacking. The mince pies had been made the week before, for it was considered that they were improved by keeping for a time. The housewife felt herself to be rather shiftless, too, if she had not on the Saturday previous made a supply of "Thanksgiving cake." The title naturally gives rise to great expectations, but the reality was plain, substantial raise cake, which, if it did not tickle the palate as



THE LAST OF THE HARVESTING

fight, with its boom of cannon and rattling crash of musketry, was tremendous.

There was no little glamour about the old-time militia, and its majors and captains and other officers carried their titles into everyday life and kept them long after the old militia had ceased to exist.

Independence Day was celebrated very quietly in most country places. Less work was done and more visiting than on an ordinary day, but there was no midnight noise of horns, nor any firing of guns, or exploding of firecrackers and torpedoes. In some cases the men of the village gathered on the common and spent a few hours training, and in the evening the young people frequently drove off to a tavern a few miles distant and had a ball.

Large towns sometimes celebrated the day with a parade of the local militia, in which the clergy, civil officers and leading men joined, and cannon were fired and they all went to the meeting house, where there

For a week before the women folks of the household were engaged in a busy round of working. Even if the family was not to spend the day at home, they cooked as for a small army just the same. Indeed, as far as feasting was concerned, Thanksgiving was not confined to a single day. It continued all the week, and reminiscent remnants of it overlapped into the week following, while the last of the pies that filled the buttery shelves as a result of the energetic preparations for the day were hardly gone before New Year's.

Some of the preliminary cooking was done five or six days before the Thursday appointed for the feast day, but Thanksgiving was not felt to have really begun until it was ushered in with a great slaughter of chickens on the Sunday evening of Thanksgiving week. The children delighted to help in this sacrifice and were as gleeful as young savages in the performance. It shocked no one that the work was done on

much as some of our modern wonders, was by no means to be despised. Very likely as many as ten or a dozen loaves of this cake were made. Cake was eaten much more sparingly then than now, and this was a quantity calculated to last pretty much all winter. The mince pies when done were slipped off their plates and the most perfect of them, which were called "company pies," were piled up and stowed away in an upstairs chest, where they froze as solid as rocks.

The kitchen was a very attractive place to the children at this season of Thanksgiving preparation. It was full of delightful odors and anticipations. The small people helped their elders what they could—doing errands, chopping meat and fruit and stoning raisins. When they could not help they stood around in the way and looked on. With the half-hundred pies, more or less, that were baked was a little pie for each of the children, and they had the

charming privilege of picking out for themselves the kind of material best suited to their tastes. After the "patties" were baked the children disposed of them as they chose, but the provident child stowed his patty away and saved it till a day came when good things were not quite as abundant.

The pies when they came from the oven were put on the table, or perhaps set on the brick hearth, to cool. Then they were sorted and carried to the buttery or some cold cupboard. In the sorting the more perfect pies were separated from the pies with broken edges or other flaws, and the best pies were put in the back ranks on the shelves, the poorer ones being placed in front that they might be eaten first.

On Wednesday a monster chicken pie was made up in the wash-pan and the turkey was got ready. Most farm families, if they did not raise turkeys, would hardly feel they could afford to buy one, in which case the biggest rooster from the henyard served instead.

When Thursday came the details of cooking demanded attention. An iron rod was run through the turkey and on this he was suspended in a big tin oven with an open front and set close before the fire. On the same spit with the turkey was a good-sized piece of pork and perhaps another of beef. The meat was fastened to the rod with skewers, and by means of a small crank at the end it could be made to revolve and cook evenly.

A still more primitive way to roast the turkey was to suspend it in front of the fire by a string from the ceiling. It was kept turning and on the hearth was a dish to catch the drippings, with which the meat was occasionally basted. As for the vegetables that accompanied the meats, there was as varied a list as the cellar afforded. Rice pudding and appetizing gravies and pickles and preserves, indeed, everything eatable the house contained, was bountifully set forth.

The chief gathering place of a clan of families was at the home of the old folks, and the endeavor was to bring under the ancient roof-tree every member who could possibly be there, however distant some had roamed to build a new home. When more than one household had equal claim on the clan at large, the gathering was held at the different places in rotation.

When dinner time approached a big table was improvised out of two, that all could sit about, and this was overlaid with the heavy, shining, home made damask table cloth. The housewife was hard pushed for dishes, and blue ware, china, pewter and the common white crockery all had to fall into the ranks. The meats and the turkey came to the table on the big pewter platters and the bread on a wooden trencher.

Thanksgiving was divided into two parts. The first half was kept religiously, but the afternoon was given up to festivity. With some people, however, particularly the older ones, either work or play on Thanksgiving Day was looked on with disfavor as contrary to the traditions of the forefathers. Such made mild protests at times, but their ideas were those of the century preceding, and they could not prevail.

In the morning at eleven there was a service at the meeting house. Every one went, except those who stayed at home to get the dinner. The service was not quite as long as was the usual one on Sunday, and it was

enlivened by a musical program to which the choir had given special preparation. The anthems of praise and rejoicing which were sung were felt by the congregation to be very spirited, and were enjoyed accordingly. The sermon, too, had a character in accord with the day and took some political question or questions of the time for its theme. It was rarely other than conservative in tone, for the clergy was not given to radicalism.

Thanksgiving came on the chilly edge of winter, and after an hour in the unwarmed church the ride home seemed doubly frosty. But the cold winds were tempered by the comforting anticipation of the hot and bounteous Thanksgiving dinner.

How good everything brought to the table for the Thanksgiving dinner tasted! Indeed, the children ate with such a zest and with such repeated helpings to the first course that it was a question whether they could manage the four pieces of pie that were served last. But the healthy child was not one to falter in the attempt, and the four pieces of pie presently vanished. Even then the boy cast a longing eye about. He had appetite still, but the uncommon tightness of his clothing made it plain that he was physically incapable of holding more.

Games and visiting were in order for the rest of the day. In the evening the company gathered about the fireplaces, both in the kitchen and the best room, and a pitcher was sent again and again to the cellar for cider, and apples were eaten, and pie and cake were passed about. The young people romped in the kitchen. The children gathered about the wide fireplace and set apples roasting on the hearth, and some of the older young people might bring from the barn butternuts and crack them.

The day following was also celebrated as a holiday and the young people were apt to go skating and sliding if there were ice and snow. Often breaking up day did not come till Saturday. Then the last of the visiting relatives left and everybody settled down to work and plain living. The remnants of turkey and fowl left over from the feast day had by then pretty much disappeared, and by Saturday evening the family probably resumed its fare of bowls of hasty pudding and milk.

## DIFFICULT SAYINGS OF OUR LORD.

### II. THE KINGDOM STORMED.

BY PROF. MARCUS DODS, NEW COLLEGE, EDINBURGH.

In His apology for the Baptist, recorded in the eleventh chapter of Matthew, Jesus, with apparent abruptness, introduces the words: "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." And in Luke 16: 16, in a different connection, similar words are used: "The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it," where the same word expressive of violent seizure is retained, having fixed itself in the memory. The interpretation of this saying which is most commonly received is that which Alford gives: "The kingdom of heaven is pressed into [or taken by storm] and violent persons [stormers]—eager, ardent multitudes—seize on it [as on the plunder of a sacked city]." This interpretation is inviting. It seems to suit the context. Until John the kingdom was predicted. "All the prophets until John prophesied," but

when John came he could say, "The kingdom is at hand, the time is fulfilled." The prophet's occupation was gone. The change was as that from the leadership of Moses to that of Joshua. Moses could but see the land afar off from the mountain top; Joshua took the kingdom by storm.

And this interpretation carries great truths. It is men of earnestness who fight their way into the kingdom. As Christian in Bunyan's Pilgrim saw many men in armor keeping the doorway and terrifying all comers, till a man of stout countenance came and said to him at the gate, "Set down my name, sir," and forthwith hewed his way into the palace, giving and taking many wounds, 'so it is with the kingdom. And also, as in all times of revolution and violent excitement, so in the founding of Christ's kingdom it was not the orderly procession of a coronation day that was visible, but rather the rush of a storming party. In a rush through a breach it is every man for himself, and often it is the wild, undisciplined private who finds himself first within the enemy's rampart. Strange people come to the front when it is on each man's native courage, resource and earnestness success depends. And in great religious movements it is not the martinet or the man who shows best on parade who is always first in the breach. There may be much to shock persons who worship decorum. In critical times, when appeal is made to the elementary forces of humanity, men of violence come to the front—men of the Luther type, who shock and enrage scholars and men of taste, like Erasmus, do the requisite storming. And so the Pharisees were sincerely shocked to see the kind of following the Messiah had gathered round Him—a following which seemed to them no better than the troop of desperadoes and gladiators who were told off as a forlorn hope to mount a breach. Among them there was nothing orderly and decorous—no fasting, nothing which had become identified with religion in the respectable Pharisaic mind.

This interpretation is tempting, but there are difficulties in the way of accepting it. Was there any such pressure into the kingdom as is thus implied? And even though there were, would not the language be unduly strong—"taking by force," "snatching"? This strong language tallies much better with another interpretation, indeed suggests it, for such language is actually used in John 6: 15, of the attempt of the people to make Jesus a king. It is obvious, therefore, to suppose that what Jesus meant by the kingdom "being done violence to" is that the people, excited by the Baptist's preaching, sought forcibly to establish the kingdom he had proclaimed; precisely as the Galileans had sought to take Jesus by force and make Him a king. And hence the relevancy of introducing the sentence into His apology for the Baptist, for the Baptist also had apparently taken offense at, or been stumbled by, the gentle and quiet methods of Jesus, and he, too, wished to take the kingdom by violence. This saying, then, is but another way of calling attention to the fact that His kingdom is spiritual, that it cannot be taken by storm or established by swift and violent methods, but that it belongs to the meek, to those who, with greater earnestness than the violent, believe in spiritual methods and can patiently wait till these methods prevail.



## The Sunday School

LESSON FOR DEC. 2.

Luke 7: 24-35.

### CHRIST'S TESTIMONY TO JOHN.

BY REV. A. E. DUNNING, D.D.

These words of our Lord reassure the reformer, inspire the disciple and strengthen the faith of the believer during these times when the authority of God seems to be more and more disregarded. John had introduced Jesus to the people as the Messiah. He had expected Him to show Himself the deliverer of the nation, to throw off the yoke of Rome, to cleanse the state of its corruption and to restore righteous government. But John had been imprisoned and Jesus made no move to set him free. The worst men were at the top and the people did not seem to care, and, though John had proclaimed the kingdom of God to be at hand and Jesus had repeated his message, to the common vision no signs appeared of its coming.

Then John sent from the prison at Machærus by two of his disciples a message to Jesus asking Him if he had been mistaken in announcing Him to be the Messiah. Jesus answered not by any assurance that He would attack the government or release John. He simply told the messengers to go back and tell John that He was doing just what He had been doing from the beginning of His ministry. He was not reforming society, nor purifying the courts, nor driving rulers out of office. He was driving evil spirits out of individual men and women, making individual blind persons see and deaf persons hear and giving messages of comfort to individual poor ones. He was not saving souls by reforming society; He was saving souls in order that through them society might be reformed.

This message never fitted any time better than the present, when many are insisting that the Church of Christ is not doing its proper work by seeking the spiritual renewal of individuals, but ought to drive bad men out of office and make better laws, and relieve the poor from the oppression of the rich and reorganize society; and because the church is not devoting itself more successfully to these things, they ask, Is this work what we are to expect of the church or must we look for another organization to do it? The church can only make the same answer that Christ made. Its work is to save individual souls and make them new in spirit like their Master; and these saved souls, through appropriate civil and social organizations, will do what the church as an institution cannot do and was never appointed to do.

But Christ had no hard words for the man who was disappointed in Him. He witnessed to John's nobility of character and to the success of his work, which John did not himself realize. He told the people very significant truths both about John and of themselves. We find in these words:

*I. Jesus' opinion of John.* The people did not understand him and he did not understand himself. John was doing no less a service in prison than when he was preaching to crowds, denouncing government, society and their leaders. Jesus pointed out:

1. John's character. He was no reed shaken by the wind, no supple candidate for popular favor, reflecting the minds of those around him. He was a rock, which withstood immovable the storms of adversity. Never had his summons to repentance, to Herod, to the Pharisees, the soldiers, to every class, faltered. John was no sybarite, seeking luxurious living. He was a prophet indeed, with the same ringing rebuke for personal and public sins which Isaiah and Jeremiah had fearlessly proclaimed. The man who seeks social and civic reform may fail in his effort, but he is not to be sneered at by Christ's followers. John sought national reformation and was disappointed. Therefore his message was one of gloom. His figures were the wrath to come, the ax at the root of the tree, the fire

unquenchable. Jesus did not expect national reformation, but He expected the renewal of the race through the regeneration of individuals, and therefore He had for all a message of cheer and hope. But He had no harsh word for the national reformer.

2. John's mission. He was more than a prophet. He was "Elijah, which is to come," and those who were wise would listen to his message [Matt. 11: 14, 15]. The reformer was not the Christ, had not Christ's message, did not use His methods. But he prepared the way for Christ. The man who inveighs against, and would even overturn, society may be the herald of a better day. He is not to be thrust aside till his words are heard and weighed.

3. John's success. Among prophets, none outranked him. He did as noble service as any one ever did in the old dispensation. But the least person in the new kingdom which Christ founded outranks him in privilege. The man who works for his fellowmen in our day in Christ's spirit, with Christ's aims as He has revealed them, is more fortunate than the greatest of the ancient prophets. It is better to have a Sunday school class today, teaching them one by one to follow Christ, than it would have been to have stood in the place of Amos or of John crying out against a nation sinking under the weight of its sins.

Yet John's mission was a success, even to the nation to which he spoke. The common people and the publicans confessed their sins and honored God by submitting to John's baptism of repentance. The Pharisees and other religious teachers rejected his message and refused his baptism, but they thus testified against themselves. Like many another preacher, John's work, which seemed a failure to him, became a success when described by one looking on it with sympathy and foresight.

*II. Jesus' opinion of the people.* They were of a kind to discourage any one who sought to raise them into fellowship with God. Jesus pointed out:

1. Popular indifference. They would not respond either to encouragement or warning. Jesus used a figure which showed that as a boy he had shared in children's games. This is the only place where these games are referred to in the Bible. The children in the market place would sometimes play music for others to dance by and the dance would go on. At other times they would sound the solemn dirge of a funeral, and their playmates would wail as mourners. But the Jewish people showed no such responses either to John or Jesus. They both spoke as many speak now, in whatever key of joy or sadness they utter their message, to unheeding ears.

2. Popular misjudgment. John came as a Nazirite, living apart from the people, denying himself the simplest comforts. The angel who foretold his birth announced, "He shall drink no wine nor strong drink." He lived in the wilderness on coarse food gathered there, with the coarsest clothing. But his self-denial did not win popular confidence. It only suggested to the people that a devil was in him. Jesus, on the other hand, lived with the people and brought His message to their hearths and homes. He ate their food and drank their wine and wore the seamless robe presented to Him. But His sharing in their life did not win the confidence of the people. It only led them to charge Him with gluttony and wine guzzling, and with making friends of the lower and coarser classes. Neither John nor Jesus gained or lost influence worth having by abstinence from or by the use of things in themselves not evil. John did not drink wine. Jesus did drink it, and both were condemned for their habits by the same people.

*III. Jesus' estimate of success.* He summed it up in a single sentence, "Wisdom is justified of all her children." Every one who accepts the teachings of wisdom will honor those who offer these teachings, however un-

like they may be in appearance, habits of living and methods of presenting the truth. No such teachers, either noted or obscure, are ever failures. The work of God was going forward through the labors of John and of Jesus also. It is now going on through those who bring the message of Christ to men, though society is not transformed nor government purified by the gospel as completely as we want them to be and think they ought to be. Souls are renewed by the Holy Spirit and the kingdom of God is being perfected, and happy are we if we utter His truth and trust Him unflinchingly and live His life among men, knowing that by doing His will we are moving all mankind to the time when that will shall be done on earth as it is done in heaven.

## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

*Work for Mountain Whites.* The following brief report from one of our faithful laborers among the mountain people shows that the missionaries of the A. M. A. by no means confine themselves to narrow limits in their Christian service. The writer is the pastor of a mountain church and teacher of the A. M. A. school. Notwithstanding the multifarious and pressing duties in his immediate field, he finds time and has the heart to reach out over the mountains in many directions, even touching the Indian community in North Carolina with his helpful influence. Our forces in the mountains from North Carolina to Northern Alabama are painfully inadequate to meet the tremendous needs. This missionary writes: "During the month I have been to two places beside Whittier to preach. At the invitation of a neighboring community I forded the Luffy River and preached to a good-sized congregation in an Indian council house. I wish you could have seen it. It had just been used for a political meeting, and political cries and recommendations were chalked all over the building. The windows and doors were simply holes in the building, and to furnish the speaker with light a big hole was left right behind the rude desk furnished for his accommodation. This hole let in so much more wind than light that, although I did not stand in front of it, I caught a severe cold. I also went to Dillsboro and in the evening gave a lecture on the Pilgrim's Progress, using my stereopticon. A number of the people who came could not get in and I had the best of behavior and attention all through. The preaching and teaching the people get are commonly of the rudest kind, and your missionary has received a cordial welcome wherever he has been."

### THE WORLD AROUND.

*The Stundists.* At the recent successful gatherings of the British Evangelical Alliance much interest was manifested in the Stundists of Russia. They are still suffering persecution, though the blame for this rests apparently less with the government of the czar than with the authorities of the Greek Church. Some time ago the Evangelical Alliance petitioned the patriarch in the name of religious freedom to discontinue the persecution, but no result was obtained although the petition contained many influential signatures, including that of the late Lord Tennyson. In pursuing its humane mission the Alliance acknowledges the assistance which it always receives from the British Foreign Office.

*Hospitals in India.* Early next year the Zenana Bible and Medical Mission in England will open a mission hospital at Patna, India. The new institution is to be named after the Duchess of Teck, who has long taken a deep interest in the women of India and is president of the British organization. This will be the third hospital in India belonging to the mission. The need of the new building has been urgently felt, inasmuch as the doctors at Patna have been obliged to carry on their work in a mud hut. During the year they



have had sixteen in-patients and nearly 12,000 have received aid through the dispensary.

**Church Missionary Society.** The Church Missionary Society of Great Britain is strengthening its working forces in China and Japan, no less than thirteen missionaries having been recently sent out. It is noticeable that the number of workers going out this year to the various stations of the society is very large, while the individuality of the recruits is still more interesting. The Universities of Oxford, Cambridge, Durham and Dublin are all represented. On two successive evenings recently Exeter Hall, London, was crowded by congregations assembled to say farewell to 129 missionaries, sixty-five of whom are returning to the field, while sixty-four are new recruits. They are bound for China, Japan, Persia, India, Africa and Palestine.

**Position of Foreigners in China.** A private letter recently received by a Boston man from his brother, an American merchant in Tientsin, shows the excitement which prevails among the foreigners in China. The writer says: "We are all under arms here, drilling every night under training of warship officers. The European and American legation officials are flocking down from Peking and the Protestant and Catholic missionaries are swarming into Tientsin from all parts of the interior. As there will thus be about 1,000 males of us, all well armed, it is likely we shall be able to make it hot for any Chinese soldiers that may fall back, defeated, on Tientsin, provided not more than 40,000 or 50,000 attack us at any one time. From the Japanese we fear nothing. They are civilized and conduct themselves like European armies, whereas the Chinese are still the cowardly savages they always have been. It all hinges now on one thing—can the Japanese stand the freezing winters of North China, so terrible compared to the beautiful, balmy climate of the Eastern isles?"

**A Memorial Hospital.** President Seth Low of Columbia College and his brother, A. A. Low, have built a hospital in Wuchang, China, as a memorial of their father, the late Abiel A. Low, who was for many years one of the leading merchants in Canton. Wuchang, a city of 250,000 inhabitants, has long been one of the mission posts of the American Protestant Episcopal Church, and it is to this station that the new building known as St. Peter's Hospital has been presented. The institution will furnish accommodations for twenty-four permanent patients and rooms have been arranged for several students. The administration building and the operating and reception rooms are furnished with modern conveniences and appliances, part of which, together with a fine microscope, are gifts from St. George's Church, New York. The demand for medical skill in Wuchang is shown by the fact that at the dispensary during the past year there was an attendance of 11,649, while 195 persons were admitted as in-patients and 168 were attended at home.

**To Be Read at Once.** The literature of the last month or two has been peculiarly rich in articles relating to missions. Here is a suggestive list: Li Hung Chang, by John Russell Young, *Review of Reviews*, October, 1894. The Oriental War, by the Japanese Minister to the United States, *North American Review*, November, 1894. African Exploration and Travel, *Atlantic Monthly*, October, 1894. From My Japanese Diary, by Lafcadio Hearn, *Atlantic Monthly*, November, 1894. The Outlook for Islam, by Rev. D. L. Leonard, *Bibliotheca Sacra*, October, 1894. America's Relations with the Far East, by Rev. W. E. Griffis, D. D., *New England Magazine*, November, 1894. In the City of Canton, by Florence O'Driscoll, *Century*, November, 1894. Obstacles to Missionary Success in Corea, by C. C. Vinton, M. D., *Missionary Review of the World*, November, 1894. The New Brazil and Education in Brazil, by H. M. Lane, M. D., *Church at Home and Abroad*, November, 1894.

## The Congregationalist Services, No. 22\*

### An Order of Worship for Eventide

{ The congregation will please observe carefully the directions printed; }  
{ in small type between brackets wherever they occur in the Service. }

#### ORGAN PRELUDE.

#### INTRODUCTORY. { Congregation rise. }

MINISTER.—Jesus said, I am the Living Bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world.

PEOPLE.—Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves.

#### MINISTER AND PEOPLE IN UNISON:—

Blessed are they that hunger and thirst after righteousness; for they shall be filled.

#### HYMN. { Congregation will sing, still standing. }

Guide me, O thou great Jehovah.—SEGUR.

{ Congregation seated. }

#### The Manna in the Wilderness.

MINISTER.—The people spake against God;

They said, Can God prepare a table in the wilderness?

PEOPLE.—Behold he smote the rock, that waters gushed out,  
And streams overflowed.

Here follow more responsive readings, which are printed in full in the services as published in pamphlet form.

#### ANTHEM. { Choir. } [This may be omitted when so desired.]

#### SCRIPTURE LESSON. [1 Cor. 10 suggested.]

#### HYMN. { Congregation will rise and sing. }

Day by day the manna fell.

#### PRAYER. { By the minister, followed by }

#### LORD'S PRAYER. [In unison.]

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever. Amen.

#### CHANT. { Choir. } { If not sung by the choir the selections should be read alternately by minister and people }

I will extol thee, my God, O King.

#### The Miracle of the Loaves.

MINISTER.—Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread that these may eat?

PEOPLE.—Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

Here follow more responsive readings, which are printed in full in the services as published in pamphlet form.

#### HYMN. { Congregation sing without rising. }

Break thou the bread of life.

#### The True Bread from Heaven.

MINISTER.—Jesus said, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

PEOPLE.—They said therefore unto him, Lord, evermore give us this bread.

Here follow more responsive readings, which are printed in full in the services as published in pamphlet form.

#### HYMN. { Congregation will rise and sing. }

Away from earth my spirit turns.—ST. CRISPIN.

#### SERMON OR ADDRESS.

#### PRAYER. { By the minister. }

#### ANTHEM. { Choir. } \* [Or this hymn may be sung by the congregation without rising.]

\* O Bread, to pilgrims given.—AURELIA.

#### The Broken Bread.

MINISTER.—And when the hour was come, Jesus sat down, and the apostles with him.

PEOPLE.—And he said, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.

And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

#### MINISTER AND PEOPLE IN UNISON:—

As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

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## Literature

## AMERICAN DIALECTS.

The last issue of *Dialect Notes* published by the American Dialect Society, of which Prof. E. H. Babbitt of Columbia College is secretary, contains an article explaining the work of this most useful organization. It points out forcibly the mistake of those who look upon dialectic peculiarities of speech as merely the bad usage of ignorant persons and therefore to be avoided carefully. It claims and shows that they are of large value to the scientific student of language. Indeed, they represent a class of facts upon which the scientific study of language rests. Some are survivals from older periods of the language in which they occur. Others have been coined to supply a new and real need. Many illustrate significantly the laws of phonetic change. Almost all possess much interest independently of their value. Moreover well trained persons often use them. Out of some two hundred examples, more or less, of Jerseyisms, contributed to this issue of *Dialect Notes*, we have recognized about thirty as having been used occasionally in our hearing by New England people some of whom were well educated and quite familiar with good usage. There is a freshness and vigor in many such expressions which commend them, even though they are less elegant than they might be. But some are not specially inelegant.

The study of dialects is important not only for the light to be gained upon the history of language but also for that obtainable, sometimes in an almost equal degree, upon social conditions. The modern novelist appreciates this. Witness the multitude of "dialect stories" published during the last ten years. How far it is safe to trust to the accuracy of the dialect forms thus given wider publicity may be a question. But there is no doubt that such novels have a realistic flavor which adds much to their vividness and popularity. There is a growing public interest in the subject of dialect study which is more general in England and Germany than among us, yet which here is manifesting itself practically. One of its results has been the formation of the American Dialect Society, membership in which costs but a dollar a year and the work of which, so far as observation and reporting discoveries is concerned, can be shared by all the members. Of course the more scientific portion of the work falls to the linguistic experts. The society certainly has a large and promising field of operations and deserves hearty support.

## BOOK REVIEWS.

## THE STORY OF THE CIVIL WAR.

Mr. John C. Ropes, of this city, is the author of this work. Although never a soldier he is conceded by army men to be one of the most accomplished among students and critics of military matters. His attempt to tell afresh the story of the War of the Rebellion justifies itself from the outset. It does not go much into details but deals with the large questions and the several campaigns as such. Its most conspicuous characteristic also is the most novel. This volume, the first, sets forth with much clearness the radical differences between the ideas of the war cherished respectively by Northerners and Southerners. For example, it is shown that the Southerner's theory of the State was radically

different from that held by the Northerner. No other writer ever has pursued this line of effort so far or with so large a measure of success. It portrays the state of mind on each side and contrasts them with the best results for the reader.

Another feature of the book is its fearless analyses of military campaigns and of official characters. McLellan, Stanton and Lincoln himself are subjected to the clear, cold light of criticism based upon unquestionable facts, and neither comes out of the ordeal quite as heroic a figure as he was before. There is not a word of unkind criticism nor many which seem mistaken. The reader feels that at last he sees most of them just as they were, although we do not believe that Mr. Ropes's high opinion of Buell will be finally indorsed. A great service is performed by the book. Its facts are important, its pictures are vivid, its criticism is keen, its style is lucid, it is a superior piece of work throughout. But the point in which it supremely excels all other histories of the same struggle is that it puts before the reader the actual spirit of the times, in view of the conditions which existed. It goes to the core of matters and tells the precise truth beyond any other narrative of the same period. It comes down to the opening of the campaign of 1862. There are useful maps and plans. [G. P. Putnam's Sons. \$1.50.]

## FRANCES POWER COBBE.

Miss Cobbe's name is well known even in America, and her autobiography is one of the most readable of such works. Its special features are four in number—its descriptions of her religious views, her philanthropic and reformatory labors, her literary successes and her large and interesting circle of acquaintance. She is a theist but not a Christian, at any rate in doctrinal belief, yet her reverent and conscientious religious earnestness would put many Christians to shame. It is hard to understand how such a sincere truth seeker can have failed to find supreme satisfaction in Christianity, but one can only regret without condemning her position, especially after reading the outline of her spiritual struggles and growth here given.

Few others have labored as long or as hard for the welfare of others as she. The poor, the sick, the neglected—these have been the objects of her diligent and loving endeavors and she has accomplished large and lasting results. During the later portion of her life also she has done diligent service and gained honorable repute in the cause of Woman's Rights and as an opponent of vivisection. Without sympathizing fully with her views on the woman question, we gladly recognize her success in promoting sound ideas of health and other subjects among her own sex. She and her allies have not yet won the anti-vivisection battle entirely but they have rendered many cruelties for which it is responsible unlawful in England.

As a literary woman Miss Cobbe ranks with profound thinkers. Her first book was an Essay on the Theory of Intuitive Morals which was received well by the critics but probably not very widely read. But her later productions, *Studies on Ethical and Social Subjects*, *Darwinism in Morals*, and several religious works, of course from the theistic point of view, have made her widely known. Moreover she was for some time a regular editorial contributor to the *Daily News*, the *Echo* and the *Standard* of

London and she has supplied many articles to the *Quarterly Review*, the *Contemporary*, the *Fortnightly* and others, dealing commonly with serious and always with practical themes. Yet it would be a sad mistake to think of Miss Cobbe as interested only in the serious side of life. Indeed, few women probably are more cheery and even merry than she seems to be and her pictures of her own experiences and her many graphic and entertaining portrayals of her host of friends and acquaintances are lightened by many a humorous suggestion. She has written two delightful volumes and many of her friends are almost as well worth reading about as she is. An apparently faithful portrait of the author adds much to the enjoyableness of the work. [Houghton, Mifflin & Co. \$4.00.]

## RELIGIOUS.

Religious publications know no special season. Yet some are specially suited to the holiday time and one such is Rev. Dr. A. H. Bradford's Christmas Meditation on *The Sistine Madonna* [Fords, Howard & Hulbert. 50 cents], which appeared last year and which many of our readers will recall. It came out then in pamphlet form and now is republished bound in cloth. It contains thoughts which the most intellectual will appreciate at their value, uttered with a simplicity and tenderness which will render them intelligible to and carry them home to the hearts of all who may read the book. It is issued in a tasteful and attractive shape.—Dr. H. A. Stinson, of the Broadway Tabernacle Church in New York, has been preaching some sterling discourses to men of affairs. Nine of them have been gathered into a neat little volume, *Religion and Business* [A. D. F. Randolph & Co. 75 cents]. It abounds in sound sense and practical applications of truth such as everybody else, as well as those who are strictly business men, need to hear and are willing to listen to. The book cannot fail to do good.—Another volume of sermons, this one by Rev. T. C. Hall of Chicago, is called *The Power of an Endless Life* [A. C. McClurg & Co. \$1.00]. This volume includes nine sermons and they also are manly and impressive presentations of various timely aspects of religious truth. They are good examples of effective pulpit work.—In *Distance and in Dream* [Joseph Knight Co. 50 cents], by M. F. Sweetser, is a mere sketch but is written with an uncommonly charming style. It embodies the author's suppositions about dying and the immediate hereafter. It is like, yet unlike, some other popular books of the sort and will afford comfort and cheer. Purely fanciful although it is, it has considerable power of suggesting real help. It is published tastefully.

Those who are finding their attention drawn toward Christianity and are desirous of some simple and unsectarian statement of its essential principles will obtain help from Rev. W. F. Markwick's volume, *Fundamentals* [A. D. F. Randolph & Co. 75 cents], a plain, practical and sympathetic setting forth the basal truths of the faith. It does its work unpretendingly but skillfully.—*The Worker's Weapon* [Fleming H. Revell Co. 50 cents] consists of a portrait of J. H. Ellicott, its author, and four of his sermons. He is stated to be an evangelist. His sermons are ordinary in quality and by no means extraordinary in any respect. But they impress familiar truth with positiveness and by some aid of anecdotes.—*The*

*Gospel in Pagan Religions* [Arena Publishing Co.], by an "Orthodox Christian" who has concealed his identity, is a fruit of the Parliament of Religions at Chicago. The substance of the argument is that the gospel as a saving power is found in a real sense in pagan religions, that among believers in these religions those who "live up to their light," as we often say, are saved and of course saved somehow through Christ, and that, although such religions are far inferior to the Christian religion, they ought not to be condemned in the wholesale manner so often illustrated. This is true and the author has put it forcibly and well.—*The Coronation Hymnal* [Fleming H. Revell Co. 75 cents], compiled by Drs. A. J. Gordon and A. T. Pierson, is intended to meet a demand for a book at once select and comparatively cheap. It contains 400 hymns and they are well chosen for ordinary use. A Baptist edition and a general edition are issued, the difference being visible only in hymns 242-247.

Foremost among the helps to the study of the International Sunday School Lessons for 1895 come Peloubet's *Select Notes* [W. A. Wilde & Co. \$1.25], making the twenty-first annual volume which Dr. Peloubet and his accomplished wife have prepared with this title. This volume follows the same plan as that of 1894 and seems to be fully as valuable. The first six months of the year complete the chronological study of the life of Christ, and the last six months include studies in Jewish history from the Ten Commandments to the coronation of David.—*The Sermons by the Monday Club for 1895* [Cong. S. S. & Pub. Soc. \$1.25], are also a continuation of a series of which this is the twentieth volume, giving short, pithy, exegetical and illustrative sermons on the International Sunday School Lessons. These sermons are just what the teacher needs to conclude his study of the lesson, gathering together and presenting compactly its most suggestive thoughts. The club has strengthened itself during the past year by adding to its members several of the popular young pastors of Boston and vicinity, among them Rev. Messrs. W. E. Barton, C. R. Brown, S. C. Bushnell and W. E. Strong. Their sermons are by no means the least interesting in the volume.—Professors Stevens and Burton two years ago prepared *An Outline Handbook of the Life of Christ* [50 cents], of which a second edition has been issued by Silver, Burdett & Co. It is intended as a guide to the study of the gospels, to accompany the excellent *Harmony of the Gospels* edited also by Stevens and Burton.

## STORIES.

In his *When All the Woods Are Green* [Century Co. \$1.50] Dr. S. Weir Mitchell takes his readers into the Canadian forest. The book gives vivid pictures of camp life, of the simplicity blended with shrewdness of the people of the region, of the possibilities of tragedy ever present in the commonplace, of wit and culture adapting themselves to primitive conditions and of unsophisticated human nature fraternizing naturally with the training of the schools. It is a striking and instructive, although no longer a specially novel, panorama which the book unfolds before the reader, and the thread of love on which the parts of the plot are strung is manipulated delicately. Only the reader who has had some experience of woods and rivers away from cities can enjoy the book to the full, but it

presents an unusual blending of attractions for the thinker and the man of affairs.—We know of no more graphic, practical and telling interpretation of the Biblical doctrine of human brotherhood than that set forth by Mrs. H. A. Cheever in *St. Rockwell's Little Brother* [Cong. S. S. & Pub. Soc. \$1.50]. It is a dramatic, inspiring story. It also is a treatise on important sociological matters. It points to perhaps the only way in which certain of the gravest of existing problems are likely to be solved. It deals with high life and low in New York and from cover to cover it glows with the love of God revealed conspicuously in the love and service of men. It is for all ages and classes of readers and is certain to find an unusual number of them.

Virginia F. Townsend has been at work in the same vein. Her new book, *Sirs, Only Seventeen!* [Lee & Shepard. \$1.50] in spite of an infelicitous title is a lively, practical, inspiring book about some entertaining everyday sort of people. The weak point of the story is a very improbable mean and cruel aunt. The philanthropy in the plot is managed well but the villainy, so to speak, is bungled. But the book will be popular because its three young people are so interesting.—*Endeavor Chris* [Cong. S. S. & Pub. Soc. \$1.50], by Isabella T. Hopkins, also may be fairly charged with more than one improbability, one or two of them conspicuous. Yet it is so bright, breezy, sweet and moving a story that one does not remember its faults. Chris is a sort of Yankee little Lord Fauntleroy, equally unlikely, as a whole, to be met with in real life yet equally common in some of his charming qualities and equally delightful to read about. The book is issued handsomely and will sell like hot cakes.

*Sherburne Cousins* [Dodd, Mead & Co. \$1.50] is another book about the Beaumanoirs, Lepages, Lyndell Sherburne, etc. In order to understand it fully one should have read at least two of the author's earlier books. It is interesting and elevating, pointing clearly for one thing to the distinction between the right and the wrong use of wealth. The story drags a little at times and evidently the author did not wish to include too much of the family history lest insufficient material remain for the next volume. Yet it is not only a most wholesome story but also in most respects eminently readable.—There is much more literary art in Anthony Hope's new book, *The Indiscretion of the Duchess* [Henry Holt & Co. 75 cents]. It is almost, if not altogether, equal to his *The Prisoner of Zenda*, which has become so exceptionally popular. It is dramatic and thrilling, and keeps the reader aroused from cover to cover. It is also charmingly written. It is a question whether the heroine is drawn with a distinctness which warrants her prominence and certainly the men are more firmly portrayed than the women. No one can help becoming engrossed in the book. But it is not a story with a purpose.

There is not a trace of originality in *The Old, Old Story* [J. B. Lippincott Co. \$1.00], by Miss Rosa N. Carey. It is the old stock material of the standard English novel worked over again. Any seasoned reader can foresee much of the outcome after reading a short distance. Yet it is fresh with the freshness of enthusiasm, it is alive with the interest of well-portrayed realism, it is full of strong human feeling, childhood and youth enliven it, and all in all it is a capital

story sure to have many warm admirers.—Another English story, and also a love story, but belonging to a time almost four hundred years ago is *Evil May-Day* [T. Nelson & Sons. \$1.00], by E. Everett-Green. It describes a time when foreigners were regarded with hostility in London and it portrays the fortunes and misfortunes of sundry men and women of different but alike interesting characteristics. It is a sort of historical novel, the historical predominating.—Mrs. A. M. Pickford's *Paths and By-paths* [American Tract Society. \$1.25] is intended for the older and more seriously minded Sunday school scholars. Religion not only is the underlying motive of the story but it also gives conspicuous shape and color to the narrative. Some will read it the more eagerly on that account and others would like it better if its style were less conventionally pious. But it is a good book although many sincere Christians will refuse to indorse some things in it.

The heroine of *Another Girl's Experience* [Roberts Bros. \$1.25], by Leigh Webster, leaves home and becomes companion to an invalid, has some pleasant and some painful experiences and learns some useful lessons. How it all happens is told entertainingly and the book leaves a very pleasant impression. It is intended principally for young girls.—Mrs. S. S. Wood's *Won by Love* [American Tract Society. \$1.00] is a story of a conspicuously religious cast and intended to exert a strong influence in behalf of total abstinence also. It is written with considerable vivacity and is a good specimen of the class of Sunday school literature to which it belongs.—Here too are several books for younger readers. One is *Philip Leicester* [W. A. Wilde & Co. \$1.25], by Jessie E. Wright, a spirited account of how a little boy disappeared and reappeared and how a kind Providence dealt with him.—Another is *Big Cypress* [W. A. Wilde & Co. \$1.00], a story of an everglade homestead, by Kirk Munroe, inculcating manliness and full of incident.—Another is *Little Miss Faith* [Lee & Shepard. 75 cents], by Grace Le Baron, in which two well-nigh ideal little girls, who somehow contrive to keep fairly natural after all, are the heroines. The story lacks literary art in some respects yet it possesses interest.—A more natural and a very touching, as well as sometimes amusing, story is *Daisy* [Amer. Baptist Pub. Soc. 75 cents], by Miss Marshall Saunders, author of *Beautiful Joe*. This is not a book but a mere outline sketch, yet it is drawn with a firm, bold hand and the lights and shades are managed skillfully. It is one of the books which one reads in half an hour and remembers for months or years.

Those who like real Yankee character and talk will relish *Danvis Folks* [Houghton, Mifflin & Co. \$1.25], by R. E. Robinson. It appeared originally, excepting one chapter, in the *Forest and Stream*. It reproduces with perhaps a little exaggeration yet with essential fidelity and extraordinary vividness the people and scenes of a back country New England village some fifty years ago. It is very amusing and not without considerable permanent value as a historical picture.—The French flavor and the frontier taste of Mrs. Mary H. Catherwood's books saturate the contents of her *The Chase of Saint-Castin and Other Stories of the French in the New World* [Houghton, Mifflin & Co. \$1.25] and she has blended history and romance once more in the seven



sketches which make up the book as skillfully as ever.—It is a rough primitive life, that of a long-ago prairie journey across the continent to California, which Henryk Sienkiewicz has described in the first and longest portion of *Lillian Morris and Other Stories* [Little, Brown & Co. \$1.25]. The other stories are short and are respectively Texan, Polish and Spanish. They have been translated into superior English by Jeremiah Curtin. It is remarkable that a foreigner, writing too in his own tongue, should reproduce so realistically the details and the very atmosphere of such a journey as that over the prairies and the Rockies. The more one thinks of it the more remarkable his success appears. The other stories also are vivid and even brilliant bits of work.

Two other volumes of short stories and of more than ordinary significance lie at hand. One is Dr. A. Conan Doyle's book, *Round the Red Lamp* [D. Appleton & Co. \$1.50]. Its fifteen chapters relate chiefly to medical themes and experiences. It has an interest of its own which is real but far less than that of the author's famous detective stories.—The other volume, Mr. C. F. Lummis's *The Man Who Married the Moon* [Century Co. \$1.50], is a collection of Pueblo Indian folk-stories. They possess a great deal of positive interest and value and also are well worthy the study of the man of science for their revelations of the operation of the Indian mind and of resemblances between the Pueblo and other Indians as well as to tribes and races having no known connection with the Pueblos. Mr. Lummis is an authority upon these Indians and his interpretations of their legends are exceptionally trustworthy. They also are written spiritedly and many are illustrated.

#### MISCELLANEOUS.

The second and final volume of Mr. E. S. Maclay's excellent *History of the United States Navy from 1775 to 1894* [D. Appleton & Co. \$7.00], to which Lieut. R. C. Smith, U. S. N., has given technical revision, takes up the interrupted narrative of the War of 1812 and brings the history down to date. It is a full, clear, thoroughly studied, invaluable treasury of facts. It also is written with much zest. Much space is given to the naval details of the War of the Rebellion, of course, and the work will take a prominent place among standard accounts of that struggle. The chief criticism to which the author has laid himself open is that of some lack of a due sense of proportion. After finishing the accounts of what his fervor of description had led us to suppose considerable naval battles, we several times have been surprised to discover that the outcome of all the alleged carnage had been the killing of half a dozen men and the wounding of twenty or thirty others out of two hundred more or less on each ship concerned. This is a defect but the work is so excellent on the whole that such a defect is but a blemish.

Turning to a work of another sort the reader will find in William Winter's *Life and Art of Joseph Jefferson* [Macmillan & Co. \$2.25] a genealogical and historical treatise as well as a discriminating critique of the eminent player's impersonations. There also occur pleasant notices of many of Mr. Jefferson's friends and associates. The book is based upon an earlier one upon the same subject but has been revised and expanded so largely as to be substantially an entirely new work. The author hardly could have had a more congenial theme

than the character and artistic career of Joseph Jefferson, who has done so much to elevate the stage, and the player hardly could have found a more justly appreciative judge or a more felicitous narrator of his career than Mr. Winter.—The Hitchcock family is a substantial and honorable New England stock and *The Genealogy of the Hitchcock Family* which Mrs. Edward Hitchcock, Sr., of Amherst, Mass., has compiled and published with the aid of Rev. D. W. Marsh, D. D., is a fine specimen of good work in its way. It is printed clearly and handsomely, is well arranged, is written simply and fully, has portraits of many individuals, and is properly indexed. Those bearing the name who are descendants of Matthias Hitchcock of East Haven, and of Luke Hitchcock, of Wethersfield, Ct., are the special subjects of this work.

The self-revelation in Lucy Larcom's *New England Girlhood* finds a fitting sequel in her *Life, Letters and Diary* by Daniel D. Addison [Houghton, Mifflin & Co. \$1.25]. All who have read the earlier record will enjoy tracing the further development of her singularly transparent nature, and particularly the deep spiritual experiences of her mature years which unfolded so harmoniously under the influence of Phillips Brooks's preaching. Her struggles as a teacher and writer, her ardent patriotism during the war, and close friendship with Whittier and other noble souls are all admirably reflected by the author in this little volume.—Mr. W. H. D. Adams's *Child-life and Girlhood of Remarkable Women* [E. P. Dutton & Co. \$2.50] tells about eminent English and French women chiefly, e. g., Harriet Martineau, Charlotte Brontë, Lady Jane Grey, Lady Mary Wortley Montagu, Jeanne d'Arc, Caroline Herschel, Madame Roland, etc. The author has made a pleasant book. It is, as it ought to be, a series of narratives rather than of eulogies and the different types of character of the different young girls are well brought out. Yet this is done only by suggestion as contained in the facts. The author does not moralize. The portraits of a number of the subjects occur.

The art of municipal government has been set forth many a time and oft. But we never have met with a shrewder or more amusing treatise on that topic than Mr. Henry Chambernawne's *The Boss* [George H. Richmond & Co. \$1.25]. Written after the manner of the ancients in respect to style, and in an unusually successful imitation, it is intensely modern in its facts and its applications. It is a prolonged piece of irony, often subtle and insidious, more often keen and cutting, always telling and frequently intensely droll. The boss is discussed as if in the main a worthy and honorable official whose reign is to be welcomed, and the book gives him advice how to gain, keep and use power. Incidentally many sharp side-hits occur, as when it is shown that the bosses and the Socialists have many chief aims in common. If the author had delayed publication until after the recent election, probably he would have modified some pages considerably. The book possesses considerable substantial practical value and will long retain interest for the light thrown by it upon New York politics.

Another volume of P. S. Newell's remarkable *Topsys and Turveys* [Century Co. \$1.00] is out. It contains nearly twice as many as last year's volume. Some of these, a few, are inferior. Now and then some

study is necessary after turning the page upside down in order to see what is meant. But most are admirable and some immensely droll. The publishers have brought out the book tastefully. The author must be a genius in his way.—The *Chap-Book* [Stone & Kimball. \$1.00 a year] is a pleasant semi-monthly magazine, started last May, and reproducing daintily much of the antique in appearance. But its contributions are modern and from some eminent and many able writers. The quaint title-page reproduces the style of such pages a century ago very well and the number before us, that for Nov. 1, has short stories, studies, poems, etc., by T. W. Higginson, Bliss Carman, Maria Louise Pool and others. There are a portrait of and a short poem by Gilbert Parker.

#### NOTES.

—Miss Christina Rossetti is dangerously ill with some organic trouble and probably will not recover.

—Rev. George Arbuthnot, rector of Trinity Church, Stratford-on-Avon, Eng., is lecturing in this country very gratifyingly to his audiences on Shakespeare and His Home.

—It takes 254 persons to carry on Mudie's famous circulating library and bookselling house. Ordinarily it has about 3,500,000 volumes in circulation. It is the largest establishment of the kind in the world and was the pioneer in its line.

—The *English Illustrated Magazine* which sold very largely at first but then declined greatly in popularity has been for a year in the hands of the proprietors of the *Illustrated London News* and has been edited by Mr. Clement K. Shorter, the result being a rapid revival of its popularity.

—Mr. Hall Caine, author of *The Deemster*, *The Maaxman* and other striking novels, has had an unusual and complimentary experience as a writer. No one of his novels has had to be offered to more than one publisher and all but the first have been accepted before they had been read by the publisher.

—The Emperor William of Germany somehow has found sufficient leisure lately to compose the words and music of a Hymn to Agir and also of a cantata, the latter being dedicated to his friend Queen Margherita of Italy. How much allowance must be made for the temptation to praise productions of imperial origin is not easily determined but both are spoken of highly by good judges.

—A large number of letters and other papers relating to America have been found among the family documents of the late Earl of Dartmouth. They relate principally to the period during which the second earl was Secretary of State for the Colonies, 1772 and 1775. The Historical Manuscript Commissioners have intrusted the work of arranging them to the competent hands of Mr. B. F. Stevens.

—There is too much force in the comment that America is proved to have no poet who can fill the place of the late Dr. Holmes by the quality of the poetry which his death has prompted. But it should be remembered also that some poets of the highest order shrink from appearing among those who hasten to improve such an occasion. The *Literary News* states that Dr. Holmes's last poem for a special occasion was read by him at a dinner of the Superintendents of Education on Feb. 23, 1893, and that his last contribution to the *Atlantic Monthly* was his poem inspired by the death of Francis Parkman.

In studying the cause which gave Boston its influence at the beginning of this century, I became satisfied long ago that the influence was chiefly due to the fact of the existence at Boston and at Cambridge of great public libraries.—*Senator Hoar.*

# NEXT YEAR'S READING

## HARPER'S MAGAZINE

—Founded in 1850—

Some Attractive Features for 1895

### 12-MONTHS' SERIAL

**The Simpletons, a New Novel,**  
By **THOMAS HARDY**

### AN HISTORICAL NOVEL

**Personal Recollections of Joan of Arc,**  
By the **Sieur Louis de Conte** (her Page and Secretary).  
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**The Princess Aline, a Novelette,**  
By **RICHARD HARDING DAVIS**  
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### SOME AMERICAN FEATURES

**Southern Papers.** By **JULIAN RALPH**.  
**Maritime History of New York.**  
By **THOMAS A. JANVIER**,  
Illustrated by **HOWARD PYLE**.  
**First Impressions of New York.**  
By **W. D. HOWELLS**.  
**Articles on American Sports.**  
By **CASPAR W. WHITNEY**.

### SOME FOREIGN FEATURES.

**Additional Japanese Sketches.**  
By **ALFRED PARSONS**.  
**Stories of Chinese Life.**  
By **JULIAN RALPH**,  
Illustrated by **C. D. WELDON**.  
**India, Described and Illustrated by EDWIN LORD WEEKS.**  
**Papers on Northern Africa.**

### SCIENCE \* LITERATURE \* ART

**Articles on Practical Physiology,** by Professor **ANDREW WILSON** of Edinburgh.  
**Papers on Literary Landmarks of Rome, Florence, and Jerusalem,** by **LAURENCE HUTTON**, illustrated by **FRANK V. DU MOND**. **Adolph Menzel**, by **CHARLES WALDSTEIN**; **Glasgow School of Painting**, by **Mrs. ELIZABETH ROBINS PENNELL**, etc.

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## News from the Churches

### PASSING COMMENT.

There would be no question of the value of Endeavor Societies to the churches if more of them could report as encouragingly as one in a suburb of Boston.

The recent "induction" service in a New Hampshire church is in keeping with its annual "hand-shaking" meeting. These unique customs must surely tend to create a spirit of unity within and without the church.

An unusual event has taken place in a Kansas church—the recall of a former pastor. The mutual satisfaction on the part of both church and pastor seems to assure the success of the future work.

Congratulations are extended to the new Congregational Club in the Granite State. A trio of clubs is thus completed, and the hold of Congregationalism is strengthened on the southwest corner of the State. Seven States now have each three or more clubs.

We have heard of a suggestion that an adult Christian Endeavor Society be formed in the church. The idea has already met with success in several places where it has been carried out, but it seems only to multiply organizations in the church, which in itself should really be an Endeavor Society in practice as in principle.

A striking similarity exists between two Maine items this week. They concern two preachers, one of whom is engaged at several separate points on the mainland, the other at a number of islands in the sea. They are both casting bread upon the waters, figuratively, and the latter almost literally. Perhaps the fields of the former are islands (of religious belief) as truly as those of the latter.

### THEOLOGICAL SEMINARIES.

#### Bangor.

It has been decided positively to begin the erection of the gymnasium next April, so that it will be ready the next fall term. The alumni fund will be used and a sufficient amount of another fund, recently obtained.

Rev. E. H. Byington, D.D., delivered two interesting and well attended lectures, Nov. 15, 16, on *The Early Puritan Minister of New England*, and *Theological Views of the New England Puritans*.—Dr. A. J. F. Behrends has been chosen to deliver the Bond lectures this year. They will be eight in number, on *The Intellectual Equipment of the Minister*, and will begin in March.

#### Hartford.

Mr. Otto Schlutter of the Hartford High School is about to begin instruction in German. The classes are open to all members of the seminary.—The regular winter's work in the gymnasium has just begun.—The alumni lectures for the year are: Rev. C. M. Geer, *Canon Law*; Rev. J. L. Kilbon, *The Septuagint*; Prof. E. H. Knight, *The Apocrypha*; Prof. E. C. Richardson, *The Clementine Literature*; Rev. Lyman Whiting, D.D., *The Mentality of Prayer*. The courses consist generally of three lectures each, and are open to the students as electives.—The Mission Band is arranging for the systematic study of missionary work. The class will meet weekly and the first course consists of about twelve lessons on *The Development of the Missionary Idea*, based on Smith's *History of Missions*.

#### Yale.

Under the auspices of the college Y. M. C. A., President Patton of Princeton gave the first lecture in the Dwight Hall course, Nov. 12, on *The Supernatural in Religion*.—The second public meeting of the Musical Society, held in Battell Chapel, Nov. 14, was addressed by Dr. E. P. Parker of Hartford on *The Chief Purpose in Church-going and the Relation of Music Thereto*. His organist and choir were present and rendered illustrative selections.

Prof. E. L. Curtis read an interesting paper before the Semitic Club, Nov. 16, on *Zephaniah—the book which he is editing in the new Haupt series of Hebrew texts*.—The Trowbridge Reference Library is now open day and evening, instead of afternoons only, as heretofore.

### LOCAL CONFERENCES AND ASSOCIATIONS.

ME.—Papers and discussions of more than usual merit were given at the Cumberland Association in Portland, Nov. 13. The topics were: Adam, the

First Man, What Constitutes Heresy? Does the Church Really Believe in the Holy Spirit.

N. Y.—The Black River and St. Lawrence Association met in Carthage, Nov. 13, 14, with an unusually large attendance. Subjects were: Kidd's *Social Evolution*, *Church Finances*, *Triumph of Christianity*, and *Congregationalism*. The presence of Secretaries Shelton, Puddefoot and Curtis, and Mrs. Caswell and Miss Kyle added much to the interest.

The Manhattan Conference at its meeting, Nov. 15, considered *The Church and Its Branch Schools*. Addresses were given on *Mission School Workers*, *How Far Should a Branch School Be Independent?* and *The Attitude of the Home Church from Pastor's Standpoint*. Other topics, under the subject *Woman's Work in the Church*, were discussed by women.

N. J.—The Northern New Jersey Conference met in Closter, Nov. 13. The subjects were: *Special Problems of Suburban Work*, and *Proper Balance of Pulpit and Parish Work*.

Wis.—The semi-annual meeting of the Milwaukee District Convention was held in Sheboygan, Nov. 12, 13. The sermon was preached by Rev. N. T. Blakeslee. Papers were read on *The Social Mission of the Church* and on *The Oxford Summer School*, and a symposium was held on *Hopeful Signs of the Times*, under the topics: *Moral Reform*, *Local Missionary Work* and *Theological Reform*. The Wisconsin H. M. S., the C. S. S. and P. S., the C. C. B. S. and the new Rochester Academy were represented.

The La Crosse District Convention met in Lynxville, Nov. 13, 14. The subjects were: *The Perils of These Times to the Youth*, *The Value of a Local Church*, *Questionable Amusements*, *How to Engage the Youth in Religious Work*, *Shall We Employ Evangelists*, and *The Prayer Meeting*. All the churches were reported as supplied, with the exception of Tomah, whose pastor, Rev. G. W. Nelson, has lately become agent for Ashland Academy.

MO.—The Springfield Association held a meeting in Billings, Nov. 12, 13, with a large attendance. The sermon was preached by Rev. John Brereton. Among the topics were: *Scripture Teaching Concerning Wealth*, *Successful Preaching*, *Successful Churches*, *Successful Sunday Schools*, and *The Evangelization of the State*. President Fuller was heartily welcomed. The reports from Rogers and Worcester Academies were encouraging. Among the reports from the churches the most notable were from Lebanon and Thayer, both having received large accessions.

S. D.—The German Association, including the churches of North and South Dakota and Northern Nebraska, was held in Friedensfeld, Nov. 8-11. Superintendents Thrall and Daley represented the interests of their societies, speaking through an interpreter. The meeting was well attended and spiritual throughout. Fourteen ministers were present.

### CONGREGATIONAL CLUBS.

MASS.—The Essex Club meeting was largely attended in Salem, Nov. 12. Prof. G. H. Martin gave an instructive and delightful address upon the transition from the English Parish to the New England Town, showing clearly that the church of today is getting back to the earlier methods and theories in many social and practical ways.

About forty members of the Old Boston Club held a meeting, Nov. 19, at which the subject of *Christian Citizenship* was discussed. Rev. F. B. Allen of the Episcopal City Missionary Society, Rev. R. B. Tobey of Berkeley Temple and Rev. I. J. Lansing of Park Street Church were the formal participants, and in the subsequent discussion Common Councilman Colby and Mr. W. L. Rutan of the Municipal League gave interesting facts concerning Boston's municipal evils.

In West Newton, Nov. 19, the Newton Club listened to a stirring address on *The Duty of the Christian Citizen*, by S. B. Capen, Esq. Hon. J. A. Lane, president of the Boston Club, also spoke on the same theme, and Pres. W. G. Frost of Berea College presented the work of that institution. The secretary of the club of Providence, R. I., and a representative of the Berkshire Club were among the guests.

ME.—Rev. Dr. P. S. Moxom of Springfield, Mass., addressed the Portland Club in Portland, Nov. 19, on *The Minister and Social Reform*.

N. H.—Ministers and laymen of Keene and ten other towns of Cheshire County and vicinity met in Keene, Nov. 12, and formed the Ashuelot Congregational Club. Hon. G. G. Davis of Marlboro was chosen president and Rev. G. H. DeBoevisse of Keene, secretary. The first meeting will be held on *Forefathers' Day*, and it is confidently expected that the club will accomplish successfully the purposes of its organization.

IND.—The Indianapolis Club opened its third year with a banquet furnished by People's Church, Nov. 14. Rev. J. H. Crum, D.D., was elected president. Rev. Dr. N. A. Hyde read a historical paper on *Indiana Congregationalism*.

MO.—The St. Louis Club, at its last meeting, Nov. 19, was addressed by Rev. C. S. Sargent on the *Norwegian System of Selling Intoxicating Liquor*. Mr. O. L. Whitelaw was elected president.

### NEW ENGLAND.

#### Massachusetts.

SOMERVILLE.—*Highland*. The new church, Rev. G. S. K. Anderson, completed its organization, Nov. 11. Its membership now enrolls about fifty persons. The plans for the new building include a chapel, to be built at once, and a main edifice, all of wood, and of the colonial style. The seating capacity of the chapel will be 400.—*Prospect Hill*. An interdenominational Sunday school rally was held Nov. 14. An interesting address was given by Hon. William Reynolds of Illinois on *The Importance of Sunday School Work*.—*Broadway*. The largest attendance the Sunday school has ever had, 287, was on rally Sunday, Nov. 11. Mayor Hodgkins gave an address.—*Franklin Street*. Sixteen new members in all have been received into the church from the Y. P. S. C. E. this year.

CHELSEA.—*First*. The resolutions of the church presented to the council which dismissed Rev. Lawrence Phelps last Monday were most cordial and affectionate toward the retiring pastor, and the council in its result heartily joined with the church in its expressions of esteem. Mr. Phelps has entered on his duties as principal of the Berkeley Temple Institute, and will supply pulpits as occasion offers.

WOBURN.—Rev. Dr. Daniel March, by falling down a flight of stairs in the church, recently met with a severe accident, which it is feared will confine him to his room for some time. Though seventy-eight years of age, he sustains his vigor remarkably, having up to the present time continued his preaching and pastoral care of a large church.

BEDFORD.—Right gladly and enthusiastically did the people of the town welcome back last Sunday Rev. H. J. Patrick, D.D., the occasion being the fortieth anniversary of his ordination as pastor there, whence he went in 1861 to his long and successful pastorate at West Newton. The edifice at Bedford was prettily decorated. An appropriate motto adorned the wall, and the large congregation heard with keen appreciation a discourse from the man who still has as warm a heart and vigorous a style as when he came there fresh from his studies at Andover. A test of the congregation was taken and less than twenty were found to have been present at the ordination exercise.

LOWELL.—*Highland*. The semi-annual meeting of the Andover and Woburn Branch of the W. B. M. met Nov. 15, twenty-one auxiliaries and mission circles being represented. Mrs. S. B. Capron and Mrs. G. H. Gutterson were the missionary speakers and India was the special field considered. Mrs. C. W. Huntington had charge of a picturesque representation of mission schools in foreign lands, and interesting missionary letters were read.

HOLLISTON.—*First*. The latest manual contains an interesting narrative of the early and later life of the church and a complete list of all the pastors, deacons and members from the organization to the present time. The membership at this date is 281. The pastor is Rev. E. N. Hardy.

WORCESTER.—*Pilgrim*. The tenth anniversary of the beginning of Rev. C. M. Southgate's pastorate, four months before the organization of the church, was observed last Sunday. A memorial service was arranged by the Sunday evening committee of the Men's Association, at which Rev. G. H. Gould, D.D., gave an address.—The annual meeting of the City Missionary Society was held Nov. 16. President P. W. Moen urged the increase of the annual expenditure to \$10,000, with the immediate employment of a superintendent and six lady visitors. The pastors will present the work of the society to their congregations on the second Sunday morning of December. Mr. Moen was re-elected president.—Hon. C. G. Reed addressed the Ministers' Meeting, Nov. 19, on *The Relations of the Churches and the Clergy to Business and Business Men*.

SPENCER.—*First*. The 150th anniversary of the installation of the first pastor, Rev. Joshua Eaton, was observed recently. The sermon was preached by the present pastor, Rev. S. W. Brown. Historical sketches of the church and Sunday school were given and addresses were made by former pastors and superintendents. Among the interesting relics exhibited were a chair 200 years old, which had belonged to the first pastor's father, a footstool used

in the old church and an ancient volume containing the old church covenant.

**AMHERST.**—*First.* Rev. F. L. Goodspeed closed his pastorate Nov. 11 and was dismissed by council Nov. 12. This period of service has been one of delight, and it was ended with regret by the pastor. He goes immediately to Springfield, where a council of installation has been called for this week Thursday.

#### Maine.

**WELLS.**—A neighborhood convention was held Nov. 1, for mutual fellowship and practical help. Ten ministers of five denominations were present and a permanent organization was effected, to meet once a month.

**DEER ISLE.**—*First.* Rev. J. S. Richards, in connection with his regular work, supplies the chapel in Sunset on alternate Sunday afternoons and has assisted one of his deacons in a special work at Little Deer Isle, where there is a revival interest with some twenty-five hopeful conversions reported.

**CRANBERRY ISLES.**—Rev. C. E. Harwood is doing good service in this new mission and is hopeful of good results from the large congregations. At two neighboring islands he holds three services and attends the Sunday schools alternately, not having missed a service for nine months. Sailing from island to island in his own skiff, he is in large measure independent of outside aid. He reaches an average of 122 persons in the evening, ninety-six in the afternoon and seventy-seven in the morning.

**SPRINGFIELD.**—Rev. F. B. Webster, who has been supplying since July, is now engaged until next June. The work of the women visitors last month promises to bear fruit.

**SOUTH PORTLAND.**—Rev. W. G. Mann preached the last two Sundays to the new congregation. It is expected that a church will immediately grow out of this enterprise.

**PORTLAND.**—*Second Parish.* New interest is awakened in the work by Rev. R. T. Hack's acceptance of his call. He will begin work at once.

The women who are working for the Union Church, Masardis, have received \$100 from E. S. Coe of Bangor and Mr. Pinkree of Salem, Mass.—Misses Washburn and Harlow are holding evangelistic meetings at Harpswell.

#### New Hampshire.

**LITTLETON.**—*First.* The new pastor, Rev. J. H. Hoffman, received an enthusiastic greeting from the town, church and neighboring pastors of various denominations at an "induction" service, Nov. 16. The announcement cards of services for the next two months present some interesting subjects for Sunday evenings.

**MANCHESTER.**—*First.* The meetings conducted by Rev. B. F. Mills have been largely attended and productive of great results. At single services fifty persons have risen for prayers or signed cards. Meetings have been held morning, afternoon and evening, and the whole city has been aroused by the earnestness of the workers. A chorus of 150 voices has assisted in the services.

#### Vermont.

In Danville, West Danville and Greensboro, where Evangelist Whittey has been assisting the pastors recently in union meetings, about 175 persons have asked for prayers. The work in Greensboro was the most powerful for more than forty years.

#### Connecticut.

**NEW HAVEN.**—The Sunday evening club idea is spreading among the churches. Howard Avenue Church tried it more than a year ago. Special speakers were introduced several evenings a month and the interest and attendance was materially increased. This season the Dwight Place and United Churches are furnishing similar services. In the latter the newly-ordained assistant pastor, Rev. H. R. Miles, is a member of the church in Appleton, Wis., where the Sunday evening club has had its most thorough and successful trial, and he will develop the club in this church. In the Second Church, and this season in the Howard Avenue Church, the service is more largely musical, with a brief address by the pastor on a strictly religious theme, and its time is limited to one hour. Probably the most successful service of the kind in this State is that which for two years has been carried on in the church in Willimantic.

There are about twenty-one companies of the Boys' Brigade in the city. They are organized into two battalions and are creating a good deal of interest among the boys. In the Humphrey Street Church, where this organization has been tried longest, large numbers of boys have been brought into the church through its direct agency, and the

tendency is in the same direction elsewhere.—*Center.* The beautiful Trowbridge memorial window was placed in position last week. Dr. Newman Smyth gave a historical sermon the following Sunday and the afternoon vesper services were resumed. The window is behind the pulpit in a tasteful alcove and represents the first religious service in New Haven, conducted by John Davenport in 1638.

**HARTFORD.**—*Fourth.* During a temperance lecture by Mr. T. E. Murphy, last week, a fire broke out in the rear of the organ loft. The flames spread quickly, nearly causing a serious panic, since the house was filled by a large congregation. Every person escaped, however, without an accident. The singing of America quieted the tumult. The organ and furnishings were damaged by water and a portion of the upper part of the building was burned. The loss is estimated at \$15,000 and is covered by insurance.

#### MIDDLE STATES.

##### Pennsylvania.

**EDWARDSDALE.**—*Welsh.* The edifice has undergone alterations during the summer, and a new organ has been purchased. The audience-room will now seat 800 persons, besides a choir of fifty, and is considered the best auditorium of any Welsh church in the country. In a little more than a year the membership has been increased by more than sixty. Rev. Dr. T. C. Edwards is pastor.—*Bethesda,* a daughter of the former, is also quite flourishing under Rev. D. L. Davies. Alterations and improvements on the interior and exterior of the building are being considered.

#### THE SOUTH.

##### Maryland.

**BALTIMORE.**—*Fourth.* This new church was organized, Nov. 14, with twenty-two members, a number of them originally Independent Methodists. The church owns a good building and starts hopefully. It is near the historic Fort McHenry, in the center of a busy manufacturing district.—*Second.* A series of revival services has just closed.—Rev. C. B. Adams, formerly of the Methodist Church, has united with the Congregationalists.

#### THE INTERIOR.

##### Ohio.

**NEWARK.**—*Plymouth.* Rev. E. I. Jones, who recently resigned as pastor, has been with the church since its organization in 1879. The present membership is over 400. The church has raised an average of \$2,000 a year, and is now free from debt. The pastor proposes to enter a new field of work with the American Bible Society.

**COLUMBUS.**—*First.* The Congregational family in this city has been in a flutter of excitement lately over various reports that Dr. Gladden was to leave to become the successor of Professor Swing in Chicago.—The churches have felt the influence of the hard times, but they are pushing on bravely toward wider usefulness.—*St. Clair Avenue* has done especially good work in a difficult field under the wise lead of Rev. D. F. Harris.—*Washington Avenue* has secured a new pastor, Rev. D. W. Williams. This is a Welsh church and is excellently situated to become in the future a strong English congregation.

**AURORA.**—The pastorate of Rev. E. R. Fuller has been prosperous along all lines since his coming last June. Seventeen persons have been received to membership, eleven on confession. The Y. P. S. C. E. has increased in membership threefold. The Junior C. E. Society, organized with three members, has grown to an active membership of twenty-three.

**ANDOVER.**—During Rev. J. H. Cooper's three years' pastorate a Junior C. E. Society has been organized, a troublesome debt cleared off and fifty new members added. Much to the regret of the church he has tendered his resignation.

**BROWNHELM.**—The seventy-fifth anniversary was celebrated Nov. 7. This is the oldest church in Lorain County. It contributed the first colonist to Oberlin and ex-President J. H. Fairchild was reared in the community and became in early life a member of the church. The sermon was by Rev. C. A. Vincent, a former pastor. The history was read by ex-President J. H. Fairchild. The church has enrolled about 500 members, the highest number at one time being ninety-seven and the present membership seventy-seven. Many members have gone to the Second Church, Oberlin. Rev. P. E. Harding is pastor.

**BROOKLYN VILLAGE.**—At the seventy-fifth anniversary, Nov. 10, 11, addresses of a historical nature were given and greetings from absent members and sister churches were received. The meetings made a strong spiritual impression and greatly quickened the members.

**BLOOMFIELD.**—Rev. C. N. Pond is supplying alternate Sabbaths. He accomplishes a great deal of pastoral work though residing in Oberlin. He has

revived the weekly prayer meeting, which is now held Saturday afternoon, and he is uniting and strengthening this disorganized church.

#### Illinois.

**PECATONICA.**—Rev. Messrs. Merton Smith and W. C. Stevenson have left a lasting impression by their visit. The former was in the town ten days in October. He held morning and afternoon prayer meetings for the churches, and evening meetings for the masses. Many persons unexpectedly became interested. After his departure, Mr. Stevenson, who was converted in the Moody meetings in Ireland, and whose gifts have been cultivated by thorough drill with him for years, spent ten days here, and under him the Methodist and Congregational churches have been working together as faithfully as if their names were on the same roll.

**CHICAGO.**—*Auburn Park.* By vote of the members the church will be known hereafter by its corporate name, the Union Congregational Church. Under the lead of Rev. H. T. Sell, it has added eighty-one members to its list in the last two years. It has recently rebuilt and refurbished its edifice, enlarging it to double its former seating capacity.

#### Indiana.

A merging of the Congregational and Christian denominations in Portland into a single body is under consideration.—Rev. F. E. Dewhurst of Plymouth Church, Indianapolis, is chairman of a city committee on university extension lectures.

#### Michigan.

**ROMEO.**—Forty-five new members were received last year, thirty-seven on confession. The evening congregations are larger than the morning, owing to the work of the men's Sunday Evening Club, a strong auxiliary to the church. At the branch, three miles away in a schoolhouse, communion is administered and members received into the main church.

**CADILLAC.**—The new and commodious addition to the edifice contains twenty-four rooms, heated by steam and lighted by electricity, used for kitchen, prayer and social meetings, library office, kindergarten, games, sports and Sunday school classes. The cost, including furnishings, is \$6,000, two-thirds of which was given by Mr. W. W. Cumer. The assistant pastor, Mr. C. A. Greishaber, is proving a valuable aid to Rev. W. A. Colledge, whose four years' pastorate has been prosperous and whose hold on the community is steadily increasing.

**DETROIT.**—*Brewster.* Forty-six new members have been received since organization last April, making the total 127. The chapel is crowded Sunday mornings and evenings and the church is growing in all directions.

#### Wisconsin.

**MILWAUKEE.**—*Plymouth.* A collection was taken Nov. 11 to provide for a deficit in last year's current expenses and for repairs. The whole amount was subscribed in five minutes. Most of the institutional work is temporarily suspended by order of the health commissioner. It is hoped that the work can be resumed by the first of January. The Plymouth lectures are more popular than ever. Course tickets for six lectures by eminent men are sold for one dollar. The seating capacity is overtaxed and the sale of tickets had to be stopped. The Sunday Evening Club is in its second season. The evening congregations average over 700 persons. The church is considering the advisability of adopting the free seat system.

*Second, Eau Claire,* has enlarged and refitted its meeting house for the convenience of its settlement work.

#### THE WEST.

##### Iowa.

**GLENWOOD.**—A long period of prosperity has been succeeded by serious trials. Removals have greatly decreased the membership and the financial ability, and the failure of crops has increased the difficulty. The pastor, Rev. J. K. Nutting, has been laid by with sickness since August, and cannot yet resume work. In five years only three communions have passed without the addition of new members, and a strong body of young people are taking up the work.

**IOWA CITY.**—The church, Rev. M. A. Bullock, is not only actively carrying on its own work and its mission Sunday school, but it is conducting institutional work through the university Y. M. C. A. Bible Study, Jewish Economy and Christian Evidence are among the courses. A large number of students and teachers from the university are attendants at the church.

**FOREST CITY.**—This church, Rev. J. D. Mason, has come to self-support. Organized in 1871, it has received in all \$2,550 of home missionary aid.



**MANSON.**—This work, under Rev. H. P. Douglass, is handicapped for want of a larger building. The Y. P. S. C. E. has grown out of the lecture-room, and the audience-room is not much too large for the meetings. The audience and lecture-rooms are both required for the congregations morning and evening. The singing of a young peoples' choir has helped to enlarge the evening congregation.

#### Minnesota.

**ROCHESTER.**—Evangelist Hunt has just closed a series of helpful meetings and quite a number of additions to the church will follow. The pastor is Rev. J. F. Taintor.

**ST. PAUL.**—*Pacific* is building some large rooms, where there will be an amusement hall and other conveniences for institutional work.

**PRINCETON.**—The assumption of self-support has resulted in prosperity under Rev. C. D. Moore. Some of his members took possession of the parsonage for a few hours recently and left him and his wife richer by reason of abundant supplies.

**GIBSON.**—A good congregation has been gathered by Rev. W. W. Newell, and the affairs tend toward the formation of a church. The only discouraging feature is the lack of a building, and the school-house is remote from the center of the town.

**MAZEPPA.**—A revival has been started by evangelistic meetings and a number of conversions are reported. Zumbro Falls, the out-station, shared in the work and another series of meetings at this point has been planned.

#### Kansas.

**FAIRVIEW AND CARSON.**—It is with pleasure that these churches welcome back Rev. Dwight Dunham, their former pastor. They have entered upon their work with hopeful prospects. Rev. D. J. Treiber, who has just resigned, leaves this field with the affections of a warm-hearted people, who greatly appreciate his faithful work.

#### South Dakota.

**SOUTH SHORE.**—This field is prospering under the labors of Rev. D. E. Armitage. In addition to the home church he is carrying on work at two promising out-stations.

**ARMOUR.**—Rev. A. E. Thomson and Mr. W. C. Gamble closed an interesting series of meetings Nov. 12 and are now engaged at Sioux Falls.

#### Arizona.

**NOGALES.**—A pleasant Longfellow evening was given by the women of the church recently to a full house. The financial outlook is a little better than heretofore.

**TEMPE.**—Services are held in a public hall and not until lately have regular prayer meetings been conducted. They have now been started in the homes of the church members.

#### PACIFIC COAST.

##### California.

**SAN JOSE.**—At the annual meeting last month the reports showed a year of more than ordinary prosperity. From all sources the funds raised were \$4,000, an average of twenty dollars per member.

**BROCKTON.**—In the baptismal water on a recent Sunday was poured some water brought by the pastor, Rev. R. H. Sink, from the river Jordan. He is delivering on week nights a series of stereopticon lectures on Italy.

##### Oregon.

**PORTLAND.**—First. A strong Congregational City Missionary Society was organized at an enthusiastic gathering Nov. 6. As officers for the ensuing year Dr. G. R. Wallace was elected president and Dr. J. W. Cowan, vice-president. It was decided to secure at once a superintendent who will devote his time to the interests of the society. *Sunnyside.* The funds for a commodious edifice have been secured, the C. C. B. S. giving a grant of \$800, besides a loan of \$200. The building is inclosed, and it is expected that it will be ready for occupancy by Jan. 1.—*Hassalo Street.* The new pastor, Rev. C. H. Curtis, is much encouraged at the cordial way in which the church rallies to his support along all lines of work. The prayer meeting, Sunday school and public services are growing in attendance constantly.

**FOREST GROVE.**—The interest and attendance are increasing, and from the present outlook Rev. Alonzo Rogers has strong hope for an aggressive winter's work.

#### WEEKLY REGISTER.

##### Calls.

ANDREWS, Raiza E., Buffalo, N. Y., to Bangor. Accepts, and is at work.  
BACON, Joseph F., formerly of St. Cloud, Minn., to Durand, Wis. Accepts.  
BROWN, Thomas J., Waupun, Wis., to Presbyterian Ch., Reedsburg. Declines.

DAY, Warren F., Ottawa, Ill., accepts call to First Ch., Los Angeles, Cal.  
DEFEW, Arnett W., Abingdon, Ill., to Second Ch., Ottumwa, Io.  
DODGE, George S., Immanuel Ch., Worcester, Mass., declines call to the general secretaryship of the Y. M. C. A., Worcester.  
DUNHAM, Dwight, recalled to Fairview and Carson, Kan. Accepts, and has begun work.  
FRASER, F. W., Winnipeg, Manitoba, to Moorhead, N. D. Accepts.  
GIBSON, George T., Athol, Kan., to Clear Creek Ch., Wheaton. Accepts.  
GOVE, Joseph S., formerly of Salem, N. H., to Gilsom and Barry.  
HACKMAN, Samuel G., Mt. Auburn, Cincinnati, O., to Emanuel Ch., Watertown, N. Y. Accepts.  
HARRIS, Edward A., to remain in Shirland and Harrison, Ill. Accepts, with privilege of studying in Beloit College.  
HILL, George, Cleveland, O., to Newark, for four months, with a view to permanency.  
JACKSON, Samuel N., to Barre, Vt.  
JENKINS, David T., Hankinson, N. D., accepts call to Dwight.  
JORDAN, William T., Deering, Me., to Silvertown, Col.  
KELLOGG, George N., formerly of Taftville, Ct., to Morrisville, Vt.  
KILLEN, T. J., to Portland and Hatton, N. D.  
LAMM, William A., Newton, Mass., to Dracut.  
LEAH, Henry M., Cripple Creek, Col., to Stanton, Neb. Accepts.  
MACMAHON, Edward T., Guy's Mills, Pa., accepts call to Ardington Street Ch., Akron, O.  
MILLER, Charles G., accepts call to Valencia, Kan.  
PICKENS, George G., Tacoma, Wn., to Blair, Neb. Accepts.  
PLATT, Henry D., Franklin, Neb., to supply in River-ton. Accepts.  
POHLE, T. Arthur, Maquoketa, Io., to Rochester, Wis.  
SCHOPPE, W. Gleason, Helena, Mont., to Ravensua, O. Accepts, to begin work Dec. 1.  
SMITH, John H. B., to remain in Pittsburg, Kan.  
STEWART, William B., to Easton, N. D.  
THOMAS, Thomas D., Red Oak, Io., to the South Side Ch. of that place. Accepts, and has begun work.  
TICKNOR, G. E., to La Grange, N. Y.  
TROW, William A., formerly of Albany, Ore., to Sherburne, N. Y. Accepts.  
WALKER, Zachary T., Alto Pass, Ill., to Frankfort. Accepts.  
WHEELWRIGHT, Sydney A., Chicago Seminary, to Preston and Greer Island, Io. Accepts.  
WILSON, Clinton W., Lyons, Io., accepts call to First Ch., Ogdensburg, N. Y.  
WOOD, E. L., George M., York, Me., to Bridgton. Accepts.  
YOUNG, Arthur G., Melville, N. D., to Harvey. Accepts.

#### Ordinations and Installations.

BORDEN, Mrs. M. J., o. Albion, N. M., Nov. 8. Pastor, Rev. Messrs. M. K. Gaines, E. H. Ashmun, G. E. Birlew.  
BREWER, Frank S., o. South Glastonbury, Ct., Nov. 13. Sermon, Dr. C. M. Lamson; other parts, Rev. Messrs. C. H. Barber, O. W. Means, John Barstow, M. W. Jacobus and Prof. C. S. Beardslee.  
BROKEN-HIRE, W. N., and SMILEY, Samuel R., o. Carthage, N. Y., Nov. 13. Parts, Rev. Messrs. J. B. Felt, W. D. Kddy, G. A. Shaw.  
CREDEFORD, George H., i. Winthrop, Me., Nov. 14. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. G. M. Howe, G. Y. Washburn, Edward Chase.  
DWIGHT, Charles A. S., i. Closter, N. J., Nov. 13. Sermon, Dr. A. H. Bradford; other parts, Rev. Messrs. H. S. Bliss, C. A. Savage, W. F. Cooley, S. L. Loomis.  
LEWIS, E. J., i. Sturrs, Ct., Nov. 14.  
OXNARD, Henry F., o. North New Portland, Me., Nov. 13. Sermon, Rev. J. A. Jones; other parts, Rev. Messrs. T. G. Mitchell, J. H. Matthews, E. R. Smith, E. R. Stearns.  
REID, David C., i. Leicester, Mass., Nov. 15. Sermon, Dr. Elijah Hott; other parts, Rev. Messrs. A. H. Coolidge, G. B. Gould, D. D., S. W. Brown, J. H. Reid.

#### Resignations.

BARSTOW, John, Glastonbury, Ct. Accepts call to Medford, Mass.  
BROWN, Oliver, Walnut Hill, North Yarmouth, Me.  
COOPER, John H., Andover, O.  
DEKTER, William H., Park Ch., Springfield, Mass., withdraws resignation.  
HALL, Albert E., Conway, N. H.  
LOOMIS, Elihu, Chesterfield, Mass.  
MARSH, Daniel, First Ch., Woburn, Mass., to retire from active service.  
OAKLEY, E. Roper, Vershire, Vt.  
QUEEN, Charles N., Fort Scott, Kan., to accept call to Plymouth Ch., Guthrie, Okl.  
VILLIERS, J. Charles, Ottawa, Kan., withdraws resignation.  
WARNER, W. J., Grace Ch., Chicago, Ill.

#### Churches Organized.

BALTIMORE, Md., Fourth, Nov. 14. Twenty-two members.  
FRANKFORT, Ill. Eighteen members.

#### Miscellaneous.

BARTLETT, Ernest C., Andover Seminary, has been engaged to supply in Chelmsford, Mass., until next summer. The congregation gave him a cordial reception last week.  
BUCKHAM, John W., Salem, Mass., was recently given a purse of \$75 in gold, by his congregation, on his birthday.  
CRAWFORD, Sidney, Rutland, Mass., has received a generous sum of money from his church for a trip to Marietta, O., to search for the descendants of Gen. Rufus Putnam. He will be away about three weeks.  
DODD, Leonard, Lyndon, Vt., has withdrawn from the Methodist and joined the Congregational church in this town. He is pastor elect of the church in Irasburg.  
KETCHAM, Henry, after a successful six months' work in the West End Ch., Bridgeport, Ct., preached his farewell sermon, Nov. 4. He returns to St. Paul, Minn.  
MUNSON, Myron A., formerly of Cheshire, Ct., has removed to New Haven.  
NYE, George H., and wife, Marion, Mass., celebrated their golden wedding, Oct. 27. Mr. Nye has been a deacon in the church seventy-four years.

#### OBERLIN'S INSTITUTE OF CHRISTIAN SOCIOLOGY.

The large audiences which filled the Second Church to attend the Institute of Christian Sociology, Nov. 14, 15, are a proof of the general interest in the subject. At least 150 came from other places, including New York, Chicago, Cincinnati, Cleveland, Columbus and Toledo. The first afternoon, after a brief address of welcome by President Ballantine, was occupied in discussing the propriety of form-

ing a summer school of sociology, to be held next year in Oberlin. The project seemed to be strongly favored. A powerful address was delivered by Dr. J. H. W. Stuckenberg upon the Solution of the Social Problem by Evolution. The fact that the speaker is the author of the first book ever published upon Christian sociology, and has a wide acquaintance with sociological movements both in Europe and America, made his address perhaps the most important of the institute. He urged the limitation of the social problem to that which is actually attainable, and defined it, in general, as such an improvement of social conditions as will remove unjust social distinctions and will realize the best ideal of society. Changes must come about by evolution, and not by revolution. There must be first an evolution of the individual. This has already taken place to some extent. The new restlessness of working men is not because their environment is more unfavorable than it used to be, but because the men themselves have changed and outgrown their old environment. There can be no evolution in society except as it is secured in the individual. This will result in the evolution of new organizations, which must be based, not upon class interest, but must include those in all classes who are truly devoted to the welfare of society. There must be industrial or economic evolution securing some more equable distribution of the products of labor, and there must also be an evolution of the functions of the state, so that those industries which really belong to the public shall be controlled by the public.

Dr. Josiah Strong spoke upon the Relation of Capital and Labor. He showed that Christ's law of service is the fundamental principle to which both capital and labor must conform. Men must not do business simply to make money, but they must recognize that production and distribution are great functions of society to which men must unselfishly devote their lives. As the minister incidentally gets a living while he preaches the gospel, so, and only so, must the business man get a living as he does the business which the welfare of society demands.

Dr. H. M. Tenney explained why Oberlin is peculiarly interested in Christian sociology. He showed from the covenant of the founders of the Oberlin colony that their aims were those which modern Christian sociology sets before itself. Professor Thomas of Oberlin discussed clearly the subject matter of sociology, showing its connection with related sciences. He emphasized the fact that, while the church has the principle by which all social problems must be solved, it has not yet the program. Even if every man had fully the spirit of Jesus there would still be great social problems to solve.

Dr. L. C. Warner presented a paper upon the Relation between Capital and Labor, whose practical suggestions were among the



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most valuable of the institute. He advocated profit sharing as more feasible than co-operative production, and urged the necessity of cultivating thrift and economy among wage-earners, and of taking measures to bring them under educational influences outside of work hours. He was followed by Mr. Z. Swift Holbrook of Chicago, who made an incisive criticism of theoretical sociology for arrogating to itself the name science and absurdly undertaking to make itself a unification of all knowledge. He maintained that it had never yet produced a single practical suggestion for use in the emergencies of our present critical situation. In contrast he presented strongly the practical aims of Christian sociology.

Dr. Gladden closed the institute with one of his clear, comprehensive discussions, taking as his subject Religion and Wealth. He noted the feeling prevalent among some Christian people that riches and sanctity are inconsistent, but showed that inasmuch as wealth is generally a development of the resources of God's earth, in the production of utilities at least, men are co-workers with God, performing a religious service. Wealth is now distributed practically by the rule of the strongest, whereas it ought to be distributed to each according to his ability to use it beneficently and productively. The function of wealth is to secure perfection of character and the promotion of social welfare.

#### MASSACHUSETTS ENDEAVORERS IN FALL RIVER.

A real foretaste of "Boston '95" was afforded the Christian Endeavor delegates of the old Bay State at their ninth annual convention on Tuesday and Wednesday of last week. The threatening skies, which continually proved unfavorable to the visitors, may have been an obstacle in the way of a fairer view of the "city of spindles," but at no time did the rain dissolve or dampen the earnest, united spirit which characterizes the hosts of Christian Endeavor. The provision of the home societies was no less complete than their reception was hospitable, and by the warm words of welcome by the pastor, Rev. W. W. Jubb, the 1,300 blue-badged delegates were made to feel that for two days, at least, Central Church was their home.

In the review of the three lines of special effort during the past year—missionary, temperance and junior—outlined by the president of the State Union, Mr. A. R. Smith, naught but unstayed progress was seen, and by him and others it was made evident that Massachusetts has indeed honored the societies of the nation by her invitation to them for their next annual rally.

The first addresses of the convention, by Miss E. D. McLaurin and Rev. Smith Baker, D. D., may be appropriately compared as giving special emphasis on the one hand to the joy of Christian service in the church, where consecration means complete self-surrender and the assertion of self in active effort; and on the other to the duty of the church toward the Endeavor Society as its nursery, the place where the Christian gifts of young people are developed, and where the pastor should be, not only to enjoy its privileges but to set it to work. For that comparatively new branch of the young people's work, good citizenship, an inspiring motto was given by Rev. A. C. Dixon "Workers together with God," from which the lesson is to awaken from inactivity, discover the best that is in ourselves and, taking a place on God's side, to work aggressively. That some of the State societies had already been working according to these very suggestions was fittingly noticed by the presentation of banners again to the same counties which led last year, but in the reverse order—to Bristol for the largest gain in the junior department and to Worcester for like progress in the senior. The day closed with a spirited address by Dr. Nehemiah Boynton, whose theme was an encouragement to young

Christians to bind themselves to their ideals and faith with the chain of Christ.

The sessions of the second day began with earnestness in the sunrise prayer meeting, and the subjects of the morning, the Pledge, Committee Work, and Our Consecration, by Prof. A. R. Wells, and Messrs. C. N. Goodrich and F. F. Davidson, were such as to stimulate an intense interest in the reports of the district secretaries, who told what had actually been done and how more could be accomplished next year. The largest prospect, however, which now loomed up was Boston '95, by Rev. C. P. Mills. Referring to the anticipated meeting as an "inter-planetary convention," he described it as one not of a single city or State, but of New England, and for the whole country. As mention was made of the transfer of the meeting from the land of the sunset to that of sunrise, the audience was aroused to great enthusiasm, which reached its highest pitch at the allusion to the committee of '95 already at work under its chairman, Mr. S. B. Capen of Boston, to whom, as an assurance of success, the convention seemed at this time to pledge its heartiest co-operation.

The best things in many societies were named during the open parliament conducted by Rev. J. L. Hill, D. D. Among them were: a zealous missionary spirit, large benevolences, a system of calling, an Endeavor chorus in the church services, a relief committee, a weekly offering, and a young men's committee. The call of young men was described by Rev. A. W. H. Hodder as one for preparation and practice, of specialists to a special purpose. One of the purposes, Temperance, was the subject of an address by Rev. Frederick Woods. By him and by the temperance superintendent, Mr. F. W. Walsh, more opposition was urged on the part of the church and the society against the saloon. A view of life in India was given by Miss Armstrong, who has lived many years in that country and who appeared in the costume of an Indian princess, and spoke often in the native language. In the junior hour, during which Mrs. E. W. Darst presided, an address by Mrs. J. E. Tuttle showed the necessity of the best methods in the work for children, and gave assurance of better results in junior work than in any other. Miss Jerome held the eyes of the junior delegation throughout her blackboard talk, and interested the congregation greatly by the exercises which she had arranged for the juniors themselves. Intermediate work was also presented by Mr. C. E. Colles, and the last address was by Rev. W. R. Taylor, D. D., president of the New York State C. E. Union, on the Formative Principle as seen in tendency, character and life in the home and the church. The closing

consecration service, led by Secretary Baer, received its impressiveness in the fact that every Endeavorer present had an opportunity to pledge himself to more consecrated service next year. In the First Christian meeting house, near the Central, a simultaneous meeting was addressed on the last evening by Rev. A. T. Pierson, D. D., and a consecration service was led by Rev. Lawrence Phelps.

Not the least attractive feature of the convention was the special music, instrumental and vocal, arranged by the Fall River societies, and the decorations, floral and patriotic, in which the red, white and blue were everywhere conspicuous. The devotional services were marked by devout sincerity and were a fitting opening to each session, and the congregations were large and unusually enthusiastic. The work of another year, under the watchword, "Advance Endeavor," will be directed by Mr. C. E. Allen, as president, to its close at the next convention in Pittsfield.

H. H. S.

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### THE BUSINESS OUTLOOK.

The announcement of a bond issue has been made and the event adds another to the considerable list of remedial measures which have been effected during the past two years, and which, if not immediately, will in time be reflected in a better business, conducted on a sound basis of good money, solvent treasury and freedom from tariff legislation. The treasury needs the proceeds of the new loan, not so much to protect its ordinary cash balance, which would probably suffice to carry the department along till the results of the new tariff can be felt, as to guard against a probable large demand through the winter for redemption in gold of large amounts of notes. The demand for redemption is expected to come from bankers who want the gold to export, and the export in turn will be due to trade conditions and continued withdrawal of European capital. The bond issue will have a marked tendency to check the export movement, and may, by inspiring confidence abroad, reduce it to small proportions. No more satisfactory event could have been provided than this bond sale at this time.

Currency matters are expected to furnish the material for the coming presidential message to Congress. It is believed that an abandonment of the plan of issuing government notes, redeemable on demand, will be recommended, with provision for retiring all now outstanding; also, that, as a substitute, there will be proposed a larger volume of national bank notes, with the laws governing their issue so changed as to make their circulation profitable. It is doubtful if any such measures can be put through Congress at the coming short session, but the agitation of the question is certain and will result in legislation of a more or less radical type sooner or later.

Bradstreet's reports better prices for a number of articles, including wheat and some other farmers' products. There has been a smart spurt in the Fall River market for print cloths, sales having recently been 420,000 pieces in a single week, against a current production of 190,000 pieces; prices also have been firm. Wool is quoted as fairly firm. There is a general tone of strength to the trade situation, as a whole, with no buoyancy, however. Sentiment is bolder and encourages holders to stick for their prices.

The report of expert accountant Little, upon the condition of the Atchison, Topeka & Santa Fé Railroad property, is harsh to a degree. It is probably truer than anything of the sort we have before had. When we get the bare facts we find that the property has not earned the interest in full on its first mortgage, bonds in the past fiscal year, and we know it is doing much worse this year. The system is heavily encumbered. It is evident that the reorganization knife will have to be used unsparingly. First mortgages will have to fund their interest coupons, second mortgages will have to be made into income bonds or preferred stock and the common stock will have to be roundly assessed. Even then the Atchison will be unable to pay its way in hard times until some of its parasitical branches are removed or their charges similarly treated.

### OTHER CHRISTIAN WORK.

Rev. George Batchelor of Lowell has been elected secretary of the American Unitarian Association.

The Sunday afternoon meetings of the Y. M. C. A. at Portland are developing marked spiritual interest, the average attendance for the past month being nearly 400 men. There have been conversions at nearly every meeting, the number thus far being about seventy-five. A promising Y. W. C. A. has recently been successfully organized, with Miss Martha E. Teal as secretary. The amount of aggressive spiritual work is increasing in Portland from year to year. An evangelistic prayer meeting Sunday morning in the "Sail Loft" at the wharves is unsurpassed in the city as a converting agency, reaching sailors and the rougher classes of workmen.

The Massachusetts Sunday Protective League has been advised to change its name and enlarge its

work to cover New England. If the friends of the Lord's Day in these six States think such an organization wise and called for by the increasing secularization of the day, they are invited to address the president, C. B. Rotsford, 25 Hawley Street, Boston. A circular note of inquiry has been sent to influential citizens, and encouraging replies have been received. The league is co-operating with a sort of vigilance committee, representing fifteen important organizations, that is seeking to do away with the Sunday performances in the Boston theaters.

A meeting of the finance committee of the Connecticut Bible Society was held in Hartford, Nov. 7. The secretary, Mr. W. H. Gilbert, and the treasurer, Mr. C. E. Miller, stated the recent work and the present condition of the society. Results of great value were reported from Naugatuck, Hamden and East Windsor. In the latter town three visitors were employed among the whole population of 2,853. Many persons openly gave themselves to Christ, one mission Sunday school was organized and a few neighborhood prayer meetings were established. The interest increased to the close of the canvass. The workers remained about a week, holding meetings and visiting among the people, and the last efforts seemed specially successful. The work of the society has just been auspiciously opened in Wallingford, and in several towns the calls are pressing but the funds are lacking. The receipts of the society for the last six months were \$3,397—\$180 more than last year—and the disbursements \$3,222. The liabilities, which call for an immediate increase of funds, amount to about \$900, mostly for Bibles, for which there has been an unusual call of late. The society systematically searches out all families in every neglected corner of the State, sending earnest, trained and consecrated workers to spread the message of Christian love.

Beloit College has greatly strengthened its department of music by securing Prof. B. D. Allen of Worcester, Mass., for many years organist of Union Church and also of the Worcester Festivals.

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## BIOGRAPHICAL.

JAMES MCCOSH, D. D., LL. D.

The college of New Jersey, at Princeton, at two crucial epochs of its life felt the vivifying influence of presidents who were Scotchmen—Witherspoon in the last century and McCosh in this. Born in Ayrshire in 1811, educated at Glasgow and Edinburgh Universities, a favorite pupil of Thomas Chalmers and Sir William Hamilton, he entered the ministry of the church of Scotland in 1835. In 1843 he was one of the leaders in the great, noble Free Church movement. As early as 1850 he began to publish works revealing his power as a metaphysician, giving promise of the high rank as such which he was to attain later, and securing for him the post of professor of logic and metaphysics in Queen's College, Belfast. There he taught with success until 1868, when called to Princeton. In this latter institution he wrought a wonderful transformation, affecting its curriculum, its financial strength, and its breadth of horizon, for he was hospitable to scientific investigation and a defender of theistic evolution when the theory had few exponents and fewer friends in this country.

He retired from the presidency of Princeton in April, 1888, honored and personally beloved. Since then he has continued to write on philosophical themes. He was a man of pronounced individuality, of great force and acumen, and had unusual power to command respect from alumni and undergraduates. He died at Princeton, Nov. 16.

REV. RICHARD W. JENKYN.

The church in Rockland, Me., is sorely bereft in the death of its pastor, which occurred at East Corinth, Nov. 16, at the early age of forty-one. Mr. Jenkyn was of Welsh birth and godly ancestry. The boy became a Christian at ten, and at fifteen began preaching to the humble miners in his native village. Shortly after the family came to Lansford, Pa., and while Richard worked in the mines he still cherished his early desire to become a minister and often preached to the Welsh church in Lansford. Feeling the need of more education, he studied in various schools and eventually took a full theological course at Bangor Seminary, graduating in 1874. After this he had several short pastorates in Maine, and one of eight years in Gardiner. He began work in Rockland in February, 1892, and there, as elsewhere, won a host of friends by his earnestness of purpose and consecration of spirit. He was chaplain of the Second Maine Regiment. A son and two daughters remain to mourn his loss.

ROBERT C. WINTHROP, LL. D.

Mr. Winthrop, the great great-grandson of John Winthrop, was born in Boston, May 12, 1809, and died in Boston, Nov. 16. A graduate of Harvard, a student under Daniel Webster, a representative in the General Court of Massachusetts, for ten years a member of the national House of Representatives, and for two years its Speaker, and for a time Daniel Webster's successor in the Senate, his attainments and record at one time made him a figure of commanding proportions. But, like Webster, he failed to lead the ethical sentiment of his State at a time when it was making history rapidly, and in the re-crystallization of parties preceding and during the war he was left on one side, still honored for his purity of life, his culture and his philanthropy, but no longer a political leader. His later years have been notable for his services as an orator on great national occasions, such as at Plymouth in 1870 and at Yorktown in 1881, for his discriminating eulogies of the great dead, for his services as president of great philanthropic and educational societies, such as the Peabody Fund, the Massachusetts Historical Society, the Boston Provident Association, etc. His church relations were with the Episcopalians.

In his death Massachusetts loses her first citizen, and a typical product of the virtues and attainments of her founders.

WILLIAM GREENOUGH TAYLOR SHEDD, D. D., LL. D.

Dr. W. G. T. Shedd, one of the most eminent theologians in America, was as widely known in the Congregational as in the Presbyterian denomination, and has been the theological teacher of a large number of ministers in both bodies. He was born in Acton, Mass., June 21, 1820, graduated from the University of Vermont, 1839, and from Andover Seminary in 1843. He was professor of English literature in that university from 1845 to 1852, when, after a year as professor of rhetoric in Auburn Seminary, he occupied the chair of ecclesiastical history in Andover Seminary till 1862. From 1863 to 1874 he was professor of Biblical literature in Union Seminary, New York. He was then transferred to the chair of systematic theology in the same institution, resigning four years ago. He held two brief

pastorates of a year each, with the Congregational church of Brandon, Vt., and with the Brick Church, Presbyterian, New York. Dr. Shedd was a Calvinist of the type of the last generation and earnestly resisted efforts to revise the Westminster Confession. He was a voluminous writer, mainly on Biblical and theological topics, his last and greatest work, his system of Dogmatic Theology, in three volumes, having been completed about a year ago. He died at his home in New York City, Nov. 17.

## CALENDAR.

National Municipal League, Minneapolis, Dec. 8-10.  
National Civil Service Reform League, Chicago, Dec. 12, 13.  
American Historical Association, Washington, Dec. 26-28.  
American Economic Association, New York City, Dec. 26-29.

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## BOSTON MINISTERS' MEETING.

What Can the Churches Learn from University Settlements? was the question considered last Monday, an able paper by Rev. A. E. Cross being the first contribution. Among the strong features of settlement work the speaker mentioned social consecration, neighborliness and social sincerity. We find here, he said, an enthusiastic desire to share all advantages of education and environment with those less favored. The neighborly spirit has almost disappeared in our cities, owing to lack of time and the rapid shifting of population, but the latter fact furnishes all the greater opportunity for distributing noble influences broadcast throughout the land. "Elevation by contact" is simply a new presentation of the old principle of personal influence. If by university extension the knowledge of the educated classes is brought to the ignorant, why may not the graces of the Christian life be brought close to those destitute of them by neighborly contact, resulting in character extension? The workers at the settlements are mediators between the classes. They strike a mighty blow at class prejudice, and through them the poor come to look upon the rich as men like themselves. Our churches by failing to mingle with the lower classes sometimes appear to preach love but to practice indifference. The laboring man is quick to distinguish between what is done for him with a view to building up the church and what is done for his own sake. The church is not really indifferent to the industrial questions which are so closely identified with the laboring classes, and it is through increased interest in these and kindred matters that she must depend for her future hold upon the working man.

Rev. C. L. Morgan resented the imputation of hypocrisy in the church, and claimed that any work which keeps the cross of Christ in the background is built upon a false foundation. Rev. H. E. Barnes essayed to pour oil upon the troubled waters by insisting that the workers both in church and settlement are seeking the same end, the only difference being that of emphasis in methods. With his accustomed fervor Dr. Nehemiah Boynton spoke in favor of the settlements, which he considered a department of church work, largely preparatory in its nature and dealing with a class who without it would not be in a condition to receive spiritual truth.

Here Mr. R. A. Woods of the Andover House was called for, and said that the university settlements are trying to take a long look forward to the commonwealth of the future, and to build into the lives of those around them what will make them sensitive and open to the influences of the gospel. He contrasted the situation in England, with its Anglo-Saxon laborers, with the far graver problem in this country, where our working men are separated from the better classes by gulfs of racial and religious prejudice.

Rev. H. H. Leavitt emphasized the impor-

tance of keeping the cross at the front, and the meeting closed after a few words from Mr. Morgan and Mr. Cross reiterating and explaining points which they had previously made. The discussion, though sharp, was maintained throughout in a kindly spirit.

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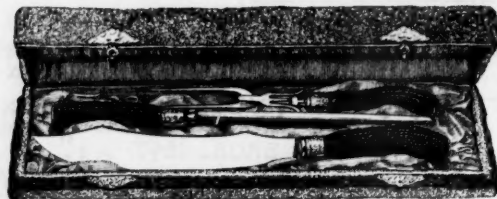
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A pamphlet giving special details regarding organized church work according to what is known as the "Burlington Plan" will be sent to any one interested on receipt of a two-cent stamp. It covers District Visiting Sunday Evening Service Club, Mid-week Meetings, etc. It will be useful to any church planning for more aggressive work. Address

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A Pair of Cut Glass Knife Rests.  
A Pair of Oil and Vinegar Cruets.  
A Brass Tea Kettle and Lamp.  
A Dozen of Finger Bowls.  
A Dozen of Cut Glass Tumblers.  
A Bread and Butter Plate.  
A Cut Glass Celery Tray.  
A Cut Glass Olive or Bon-bon Dish.  
A Pair of Salad Forks and Spoons.  
A Cut Glass Salad Bowl.  
An Ice Tub in Crystal.

A Pair Water Bottles.  
A Dozen Oyster Plates and Forks.  
A Dozen Entree Plates.  
A Dozen Soup Plates.  
A Dozen Dessert Plates.  
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A Fish Set.  
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## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BRADFORD—In Monson, Nov. 16, Mrs. Fanny Bradford, aged 100 yrs., 3 mos. For many years she kept an academy boarding-house and took an especial interest in some Japanese students who were sent by their government to America for their education.

RICHARDSON—In Lynnfield Center, Nov. 4, Caroline E. Richardson.

RICHARDSON—In Lynnfield Center, Nov. 6, Abbie J. Richardson.

WILLIAMS—In Glastonbury, Ct., Nov. 12, William S. Williams, a prominent business man and an esteemed citizen, aged 60 yrs.

## CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the Congregationalist, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
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Harper's Weekly.....	3.25
Bazar.....	2.50
Public Opinion.....	1.60
Harper's Young People.....	2.60
St. Nicholas.....	2.60
Our Little Ones.....	1.30

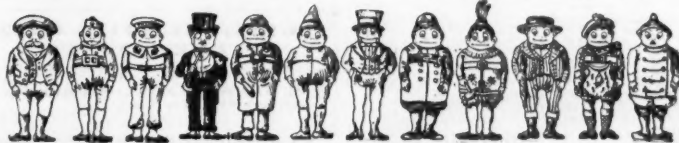
Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

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THE turning point in many a man's life is some trivial hint which suggests an important action. Many a life has been snatched from the grave by some friend recommending Adamson's Botanic Cough Balsam to one suffering from lung and throat diseases. At all druggists.

WE ALL NEED IT.—There is one piece of furniture which no sensible person ever need to be entreated to purchase. That article is a Chiffonière. A good chiffonière, while it costs but a trifle, makes all the difference between order and chaos among one's minor possessions. There are so many kinds of chiffonières that selection is an important matter. Paine's, on Canal Street, is a good place to visit. They have over 400 styles now on exhibition.

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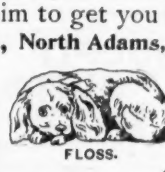
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LITTLE TATTERS.



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PITTI-SING.



BUNNY.



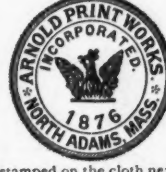
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## Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

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## Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

### NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 26, at 10 A. M. Topic, The Missing Factor in the Christian Endeavor Movement. Speaker, Rev. Elijah Horr, D. D.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, Dec. 4, 10 A. M.

INSTALLATION OF REV. HARRY L. BRICKETT at Marion, Nov. 27, 3 P. M. Rev. A. H. Plumb, D. D., will preach the sermon.

ORDINATION AND INSTALLATION of Albert P. Davis at Wakefield, Nov. 22, 3 P. M. Prof. L. O. Brastow, D. D., will preach the sermon.

MASS. BRANCH KING'S DAUGHTERS AND SONS, annual meeting, Bromfield Street Church, Boston, Dec. 4, at 10 A. M. and 2 P. M. Sale at Alston Hall, Clarendon Street, Nov. 19, 20.

### BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 3 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

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THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

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BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

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## THE PROTESTANT EPISCOPAL CHURCH CONGRESS.

BOSTON, NOV. 13-16.

Since the first meeting of the congress in New Haven, Ct., in 1873, it is doubtful whether at any annual meeting there has been less divergence of opinion, more virile thinking and a superior quality of auditors. Music Hall is not a small audience-room, and yet it has been filled at most of the sessions of the congress with an audience that has followed the arguments closely and approved them with discrimination.

The opening service in Trinity Church, with a sermon, in no wise remarkable, by Rt. Rev. Nelson Rulison of Central Pennsylvania, was notable for the impressiveness of the scenic aspects of the function and for the inspiring music voiced by the great organ and three of the best choirs of the city.

The discussion of The Church's Duty in the Matter of Secular Activities proved that, while there are those who are willing to see the church branch out and do much that has hitherto been considered secular, if by so doing men may be reached and ultimately won to spiritual things, there are also those—and they not all old men or conservatives in theology—who hold strenuously that the church errs in trying to compete with the world in amusing, educating or employing the masses.

The drift of thought on the theme Proper Education for the Ministry seemed to favor less insistence in theological seminaries upon the acquisition of language and acquiescence in or formulation of a carefully articulated system of theology, but the rather urging more knowledge of the humanities and methods by which truth, when apprehended, may be imparted to men.

All those who discussed The Sunday Newspaper seemed to assume that it had come to stay. Only one man indorsed it heartily, several felt that perhaps the wise thing for Christians to do was to attempt to better the quality of the Sunday newspapers, though all but one of the speakers resolutely insisted that a sane worldling—not to say anything about a Christian seeking spiritual growth—was wasting his time and strength in reading the average Sunday paper of today.

Being a Broad Church gathering, at least considered so by the High Church party in the church and treated accordingly, the friends of Religious Orders were not numerous and the opponents many, including Rt. Rev. Hugh Miller Thompson, of Mississippi.

If those who went hoping to get light on How to Relieve the Poor Without Pauperizing Them failed to get much aid they at least had the satisfaction of seeing and hearing two noble laymen, Robert Treat Paine of Boston and R. Fulton Cutting of New York City, who have struggled with the problem as courageously as any men.

The great session of the congress was the one at which The Argument from Design as Affected by the Theory of Evolution was discussed in a way that revealed complete mastery by ecclesiastics of the facts of science and comprehension of the latest positions of scientists and ability to meet argument with counter-argument. The consensus of opinion was that the theory of evolution strengthens perceptibly the argument from design. Especially notable were, first, the lucid, clean-cut, logical argument of Prof. F. J. E. Woodbridge of the University of Minnesota, and the impassioned, daring plea of Bishop Sessums of Louisiana for what, for lack of a better name, may be called ethical monism.

The Appeal to Fear in Religion was recognized as having its place in dealing with peoples limited in their spiritual horizons, and it was also plainly asserted that there was much danger from preaching a gospel which had no note of warning in it, or that seemed to minimize the attribute of justice in God.

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Just Read This.

Thousands of people feel this way. Their nerves are weak and irritable, they pass sleepless nights; waking in the morning, tired and unrefreshed, with bad taste in the mouth, and dull feeling head. They feel nervous, blue and discouraged, often having a sense of anxiety and apprehension, as of some impending danger.

They feel they have lost their nerve power and much of their energy and ambition. They often declare themselves as "feeling just good for nothing." This was so with Mrs. N. H. Clark, a prominent and well-known lady of Moretown, Vt. She writes the following unusually interesting letter:

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"I could not sleep nights I was so weak and nervous, and when I arose in the morning, I was as tired as when I went to bed, and sometimes even more so. I was entirely used up and miserable. I had no appetite, and the little food I could eat distressed me awfully.

"I had a constant fear and dread that something was going to happen. I also had a cough and bronchitis. I employed doctors and took medicines constantly, but without benefit. At this time a friend who had used Dr. Greene's Nervura blood and nerve remedy, and been cured by it, advised me to try it.



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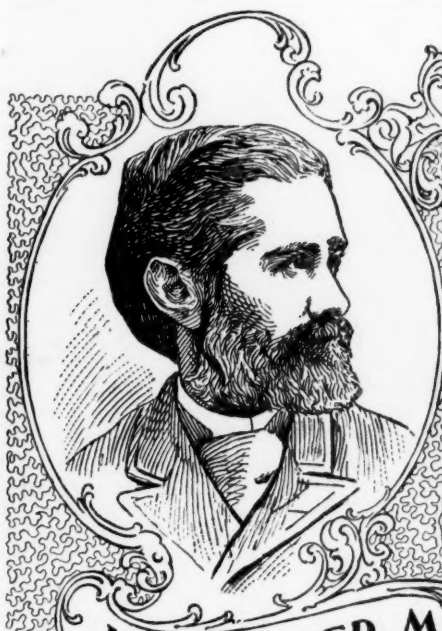
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